

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

"The Mother of Us All."

DR. HENRY F. DARNELL.

Down 'mid the tangled copses,
Where the gold-eyed daisies shine,
Down through the sweet green pastures,
Where the sleek, still herds recline,
Linger glad groups of children
All the long summer day,
Making the wildwood echo
With their shouting loud and gay.

Thronging the crowded city,
Weary, and worn, and thin,
Bearing the grievous burden
Of sorrow, perchance of sin;
Too heavy for mirth or laughter,
When the wolf looks in through the door,
Crouching on curb and doorstep
Are the children of the poor.

And yet the same God made them,
Marvels of wisdom all:
His image stamped upon them,
Gleams through the ruinous fall;
Each one is a drop in the rainbow
That spans this world of care:
Each one is a gem to be fashioned
For the diadem Christ shall wear.

Oh, Church of the loving Shepherd,
Whose death our life hath won!
Go forth, like a true, fond mother,
And keep the children one;
Let not the links be broken
Which God's own hand hath wrought;
Oh, let not one sheep perish,
His precious blood hath bought.

—Churchman.

Notes.

NOTHING but the infinite pity is sufficient for the infinite pathos of human life.
—John Inglesant.

THERE are lots of people who mix their religion with business, but forget to stir it up well. As a result, the business invariably rises to the top.—*Hebrew Standard*

EVERY fancy that we would substitute for reality, is, if we saw aright, and saw the whole, not only false, but every way less beautiful and excellent than that which we sacrifice for it.—*Sterling*.

YOUNG men cannot be placed anywhere without encountering unbelief and temptation. They will not find more of these trials in college than in streets, stores, or offices. In college hundreds of our noblest men have found the pearl of great price, and with it the foundation of usefulness and honor.—*New York Observer*.

MANY leading, conservative, Christian citizens are very naturally becoming disgusted with the unreasonable demands, the false philosophy, and impracticable measures advocated by the various labor organizations and unions among the common people, largely gotten up and manipulated by selfish and unscrupulous demagogues to compensate for their own lack of habits of industry and virtue. Good citizens are in danger of allowing proper sympathy to be alienated from many well-meaning people in dependent circumstances, who have been unwittingly drawn into these combinations in hopes of improving their condition to their own injury and that of their employers. Our Lord denounced in the most vigorous terms the selfish and designing, while His patience and most tender compassion for the masses who were their dupes was shown.—*The Religious Herald*.

Communications.

For The Messenger.

A New Apostle.

Editor of Messenger:—I saw by the newspapers at the time that Moncure D. Conway, on returning to America, was accorded a reception in Boston, and that in his speech of acknowledgment he is reported as having said that the task lying before him and his associates is the conversion of the Church to Christianity. An excellent purpose, surely. We are all of us still so far below the plane of Christ in thought, temper, and action, that each new stage of advancing conformity to Him may fairly enough be called a fresh conversion to Christianity. The only question is as to Mr. Moncure D. Conway's qualifications for this new Apostolate. He will pardon us if we scrutinize his claims a little, before submitting to them.

The original apostles did not preach a new religion, but the consummation of the old. Friend and foe alike knew that they believed in the God of Israel. But Mr. Conway is not commonly supposed to believe in the God of the Church. Indeed some one who had visited an evening session of his Church in London says, that he found there three persons and no God. At all events, until further advices, we may assume that the God of Christendom is not his God. Here seems to be a serious break in his qualifications, at the very foundation.

The first apostles, moreover, were very clear as to the spiritual pre-eminence of Israel. They had in mind to make Israelites of the heathen, not heathen of the Israelites. But Mr. Conway is so thoroughly convinced of the spiritual superiority of atheists to Christians, that if they are only hearty enough in their atheism, he gives them his cordial concurrence without even excepting to criminal immorality of doctrine, as he does to Mr. Bradlaugh and Mrs. Besant. And he is almost rollicking in the tone of satisfaction with which he describes the advance made by atheism towards social recognition in the Universities, particularly, I believe, at Cambridge. Not that it is by any means indispensable to be an atheist in order to enjoy Mr. Conway's unreserved fellowship. On the contrary, he shows the unfeigned satisfaction of one who has at last found a man after his own heart in being able to report of Swinburne, that he says: "I believe in God, but am against Him." This suggests the question whether Mr. Conway's pleasure in the propagation of atheism signifies anything more than that he accepts it as the best thing that can be done for Christendom at present. It looks as if he hoped that eventually its courage might be cultivated up to Swinburne's level, and the preparatory stage of atheism yield to the final platform of pronounced and desperate Impenitency. Of course Mr. Conway, no more than Satan in Paradise Lost, believes in the final success of this rebellion of the creature against the Creator. This, however, might give all the more intensity to his admiration of Swinburne's audacity. He has not indicated, that I know, the process going on in his own mind, so that in undertaking to explain it we shall have to follow out the lines of several possibilities. If he were himself an atheist, he might accept a profession of Impenitency as a side-blow at the belief in God. But then we should look for a more condescending tone than he uses towards Swinburne. Or, believing in God, but not in the life to come, he might say to himself that God can but destroy those who hate Him, and cannot deprive them of the previous satisfaction of indulging their hatred. Or, even believing in an eternal existence of the creature, he might still insist that to be eternally banished from the presence of God is precisely what he desires. So far as I have been able to gather from what I have read of his letters (and he is a man who appears to know his own mind pretty well), I should say that he offers to Christendom a platform of two wings: "No God, or, if there is a God, eternal hos-

tility to Him, in whatever life we live." So it seems that what we call apostasy from Christianity, is what he calls conversion to Christianity. We see from this that Tractarians are not the only ones who approve of using language in a "non-natural sense."

It may be thought that I have put too severe a strain upon his modesty in comparing him to Milton's Satan. But *parva componere magnis* is a familiar phrase. The great Captain of damnation, we may be certain, will never disdain to acknowledge genuine workers in his cause, of a much humbler intellectual rank than this gentleman, as *commilitones*.

So much for his doctrinal qualifications as a Christian apostle. What as to his moral qualifications? His life we know to be spotless enough for an apostle of the old gospel. Has he also the love of truth that will not allow him to attempt the destruction of the old gospel except by the statement of actual facts? There is one thing which has given me an unfavorable impression in this regard: Sneering at the doctrine of hell: which he declares to be fading out. He represents the Revisers as having endeavored to disguise its presence in the New Testament by covering it up with classic flowers. Now allow as we may for his superficiality of knowledge (and we can afford to allow very amply), we cannot, for very shame, imagine him ignorant that, in substituting *Hades* in various places for *Hell*, the Revisers are not covering up the original, but bringing it out more clearly, as expressing a distinction which the Bible really makes. But he knew that as his most attentive readers would be those who, like himself, were ill-affected towards the Bible, and confusedly acquainted with it, even in the English, to say nothing of the Greek, he could venture on such a falsity as this with very slight chance of detection. "Nothing venture, nothing have."

His fellow-worker for the destruction of the original gospel, Matthew Arnold, has derived from his great father so deep a sense of righteousness, that he declared the Universe to be built upon Morality. In other words, the reactions of all natural laws are against unrighteousness; the stars in their courses fight against moral evil; what a man soweth, that shall he also reap. And Herbert Spencer, who does not endeavor to overthrow the old gospel, simply because he does not think it worth overthrowing, has yet so deep a sense that Retribution is certain and exact, that as he rejects the life to come, he is forced to take refuge in the fantastic and baseless superstition, as Mivart well styles it, that every act has its precise reward or punishment here. But Moncure D. Conway hates the doctrine of Retribution cordially, and avows his hatred unreservedly. Indeed his philosophy of life, from Epicurus on, has always been intolerant of this awful truth. Its stern beauty freezes to stone the disciples of the Garden. His religion has been defined by himself as one which dislikes pain, and hates asceticism. Of course he does not mean the bald tautology that pain is painful, or to give us, as Protestants, the assurance that he disapproves of mediæval extravagances of self-torture. He plainly means that the supreme end of life is a refined pursuit of pleasure, and that these strenuous ends of spiritual attainment and moral perfection, to which pain is in some measure an indispensable ministrant, are cast out of his theology as evil. Nevertheless, though manifestly an Epicurean, he is raised above the low level of careless Epicureanism by his earnest hatred of the truths and aims which have always been accounted distinctively Christian. Earnestness, even against good, is spiritually higher than indifference. It feels the force of that which it endeavors to destroy.

What are his intellectual qualifications for this new apostolate? R. H. Stoddard charges him with a superficial culture, not truly assimilated. This point is beyond my competency. He is certainly cultivated enough to be well-bred, and in all

his intensity of hatred of the Church, always to bear himself as a gentleman. And if his misinformation is not so extensive and various as Brougham's, yet, like Mercutio's wound, "it will serve." For instance, he is capable of misrepresenting Philology to the extent of deriving "glaur" from "glamor," and what could a man do more? And he is capable of misinterpreting character to the extent of putting this remarkable etymology into the mouth of that sturdy realist, Thomas Carlyle's father. And politically, in face of the fact that the Constitution, every word of which is measured and weighed, has expressly provided for the appointment of that highest rank of public agents called ambassadors, and that the old European law expressly conceded to the Swiss and Venetian republics the right to send them, he is capable of an *ad captandum* appeal to ignorant democratic prejudice by treating the talk of our appointed ambassadors as something inconsistent with the essential principles of republicanism! A curious way of proving his own republicanism, to deny that his native republic is capable of sending representatives, not of her Foreign office but of her supreme sovereignty, and that her collective personality is an imperial one. And I will be responsible that these two specimens (besides the one already touched on) fairly illustrates the man, in that peculiar intellectual and moral commixture which so well fits him to preach his eudæmonistic gospel to that numerous class which does not, indeed, love vice, but which hates to be tied down to either the severity of righteousness or the severity of truth.

But if, notwithstanding these qualifications, he should still be thought too light metal for the Apostolate of the new anti-evangel, yet he might be easily acknowledged as the voice of one crying in the wilderness: "Prepare the way of the Adversary: make straight in the desert a way for the Enemy of God."

A light blade, however, may have a keen edge. We have heard from of old of the hand of steel in the glove of velvet. And say what we will in disparagement of him intellectually, it appears to me that his power of repressing a relentless hatred of the gospel within the unbroken bounds of good-breeding, intimates a spiritual intensity of nature, and a cultivated self-control, which render him worthy of the fixed attention of the Church. Of course there is a limit to every man's self-control, and Mr. Conway's was reached in the case of Stoecker. It is beyond dispute, that the Jews are a suffocating power in Europe. Even the hideous outrages against them spring from the cumulative consciousness of this fact, working upon the imbruted masses. Stoecker's statement of the Jewish exorbitancies appears to have exasperated Moncure D. Conway not because it was either inhuman or the cause of inhumanities, but because he is of course angered by anything which threatens to deaden the force of the Jewish catapult against Christianity. Indeed, he seems almost as much out of humor with the moderate Jews as with Christianity itself.

Would he be willing to resort to persecution if he had the chance? Of course not. No enlightened man (unless it were, possibly, the late Prof. Draper) now believes in persecution. But the infliction of pain on account of religious opinion under the name of Hygienic treatment, that is another thing. He exultingly exclaims that if a student at the university should now be disturbed about his spiritual state, as Wesley was for awhile, a doctor would be sent for and ice applied to his temples. Of course, if advisable in an obstinate case, a knotted cord could be substituted for the ice. Only call the inquisitor, a doctor, and the torture, remedial treatment, and there is no reason why all the well-approved Spanish medicaments against aberrations of opinion should not be reinstituted, except, of course, permanent mutilations, such as were forbidden in the Holy Office at Rome. In the school of Tyndall and Huxley, whom Mr. Conway has expressed a hope of yet seeing among the dignitaries of the English establishment (one, I presume, in the See

of Canterbury and one of York) all spiritual beliefs and experiences are held to be a physical malady, amenable to physical redress. If Mr. Conway lives to see and share the triumph of his friends, we need not fear that he will shrink from treating that morbid condition known as evangelical faith by as thorough an application of the old cure under the new name as it may be found to require.

In fine, however doubtful we may be whether Mr. Moncure D. Conway is fully competent to the functions of a Christian apostle, I think there can be no manner of doubt that he is absolutely competent to the functions of an Anti-Christian Inquisitor. If there is a man living who hates the Gospel and the Church of the Redeemer with a more settled malice than he, I do not believe that man has yet come to light.

CHARLES C. STARBUCK.

Andover, Mass.

For The Messenger.

Virginia Classis—1876-1886.

BY REV. B. R. CARNAHAN.

At the late annual meeting of Virginia Classis, held at Mt. Crawford, Va., the writer read a paper, giving in a brief way a history of each charge, covering a period of two years, together with a tabulated statement. He was requested by Classis to give the substance of the paper in one or more articles for the MESSENGER.

In response to the action referred to, I now lay before the readers of the MESSENGER the paper without making any material changes, for the simple reason that I find little or no room to make alterations.

The only object I had in view when I prepared the paper, as will be seen, was to encourage both the ministry and membership of this Classis, by pointing out the advance made all along the line, hoping and praying that all might be prompted to put forth renewed effort in the Master's cause:—

To the Reverend Classis of Virginia:—By the grace and mercy of God I have been permitted to fill out the measure of my tenth year as a co-laborer with you, my brethren, within the bounds of Virginia Classis, and during the greater portion of these ten years I have been called, by you to fill the position of Stated Clerk of this Classis. I have been led to feel that a rapid glance back over these ten years, to see what has been accomplished, might be of some little interest to the membership, if not to the ministry, of the Reformed Church. Allow me then, as one having access to the records, as well as from personal knowledge, to lay before you in a cursory way, certain data which may enable us all to see clearly that some progress has been made—that the Lord has blessed our efforts, and taking encouragement from the past, may we be moved and constrained by the love of Christ to put forth renewed effort, so that the history of the next ten years may prove that our labor has not been in vain in the Master's service. We will start at the lower end of the Valley glancing over the fields, and as we travel up we will note some of the outward signs of inward life:

Lovettsville charge, one congregation: Rev. Henry St. J. Rinker, pastor. Bro. Rinker has been in this field over ten years and has been a faithful worker for about forty years within the bounds of this Classis, this being his second field. Within ten years, old debts have been canceled, and the general expenses of the charge met, so that the charge can say, "We are free from debt." Outside of this, improvements have been made to the parsonage, and more land purchased for the benefit of the pastor. The church, in which the congregation worships, is located some little distance from the village of Lovettsville, and is showing signs of decay. The question of removing the church to the village has been earnestly discussed. A lot has been purchased, and it is to be hoped that in the near future the project will find its consummation in a neat edifice in the village where it should have been for years past.

Shepherdstown charge, two congregations. Rev. B. F. Bausmann pastor. This is the only charge I have not been in, but we know of it. Under the pastorate of Rev. John C. Bowman, the old church in the town underwent a thorough renovation, at a heavy outlay of money, labor and self-sacrifice, on the part of both pastor and people. Growth in another way has, within a few years, developed and taken form in the organization of a new congregation at Kerneysville, and where a neat, and substantial church under the present pastor has been quite recently erected and consecrated to the Lord free of debt. All expenses in other directions have been met and the charge is in a prosperous condition.

Martinsburg charge, one congregation. Rev. J. A. Hoffheins, pastor. Wonderful progress has been made in this charge within ten years. Any one acquainted with the old church in Martinsburg as it was ten years ago, needs now but to step in and take a look, and when he compares the internal appearance and arrangements as they are now with what they were, he needs not to be told that hard, earnest labor, patience, perseverance and money have been expended in making it just what it is and what every house of worship ought to be. But this is not all that congregation has done. Along side of the church stands a fine brick parsonage, which ten years ago had no existence. But the best part about it is—that all has been done and paid for. Just what might be expected of such a congregation, blessed with such an energetic pastor as Rev. J. A. Hoffheins is. As we expected so he reported, "We owe no man anything." Let the good work begun be continued in the name of the Master.

(To be continued)

For the Messenger.

Classis of Lancaster.

The Classis of Lancaster, Synod of the United States, convened in thirty-fifth annual sessions in Christ Reformed Church, Elizabethtown, Lancaster County, Pa., on Ascension day, May 19, 1887, at 7 30 P. M. The opening sermon was preached by Rev. Dr. J. S. Stahr. Rev. J. P. Stein was elected president; Rev. D. C. Tobias, corresponding secretary; Rev. J. H. Pannebecker was re-elected treasurer, and Rev. D. W. Gerhard continues stated clerk. All charges, except three, were represented by delegated elders. Four charges have vacant pastorates, but expect soon to be supplied with regular pastors.

Reconstruction.—After considerable discussion the following action was taken on the reconstruction of charges:

WHEREAS, The Ephrata congregation asks to be united to the Reamstown charge, which charge is already too large; and

WHEREAS, Willow Street charge is too weak to support a pastor, and as neither Ephrata nor Willow Street can be properly supplied with the services of a pastor without a reconstruction of charges; therefore

Resolved, That it is the sense of this Classis that the New Holland charge, the Reamstown charge, the Millersville charge, and the Willow Street charge, and the Ephrata congregation, be so reconstructed as to constitute four charges as follows: Salem, Conestoga Centre, Willow Street and Zionsreich's, to constitute the Heller's charge; New Holland, Vogansville, Centre and Bowman'sville, to constitute the New Holland charge; Millersville and Rotherstown, to constitute the Millersville charge; Reamstown, Maddy Creek, Swamp, Lincoln and Ephrata, to constitute the Reamstown charge.

Resolved, That a committee of three be appointed to visit said charges and seek to induce them to said arrangements.

Resolved, That in case said charges are willing to accept said arrangement, the committee shall have plenary power to declare said charges to be constituted.

The committee consists of Rev. Dr. Theo. Appel, Dr. J. H. Dubbs, and Dr. J. S. Stahr.

Four candidates were licensed to preach the Gospel, viz.: Robert O. Boyle, Richard F. Gass, Oscar P. Steckel, and Richard F. C. Schiedt. Mr. O. Boyle was, at his own request, dismissed to the Classis of Somerset; and Mr. Gass to Classis of Clarion, Synod of Pittsburgh. Rev. A. C. Whitmer was received from the Classis of West Susquehanna, but was not personally present. Rev. Thomas M. Yundt, superintendent of Bethany Orphans' Home, presented the cause he represents in such a manner as to awaken fresh interest in the Home.

An important Educational convention was held on Monday evening, at which instructive and stirring addresses were made by Rev. Drs. J. M. Titzel, J. S. Stahr and E. V. Gerhart. The approaching Centennial of Franklin and Marshall College was brought before the people in its proper light, and awakened no little interest. It would be a blessing to our people to have such conventions held in all churches.

C. B. Schaefer, a student for the ministry under the care of Classis will, under a committee of Classis, supply for the year the congregation at Maytown. Following are students under the care of Classis, each of whom shall receive during the year \$150 appropriation, viz.: J. F. Moyer, A. M. Schaffner, and Geo. Kinz Kaneko.

Revs. J. H. Pannebecker, E. V. Gerhart, D. D., and S. M. Roeder were appointed a committee of supply to Hummelstown, also to Marietta after it becomes vacant, the 15th of next month. Delegates to Sunbury next fall were chosen as follows, viz.: *Ministers Primarii*, E. V. Gerhart, D. D., D. W. Gerhard, S.

Schweitzer, J. M. Souder; *Secundi*, J. P. Seim, S. M. Roeder, J. S. Stahr, Ph. D., J. M. Titzel, D. D.; *Elders, primarii*, George W. Hensel, Jerome Z. Gerhard, M. D., George W. Lewis, Samuel L. Dellinger; *Secundi*: Philip Bausman, Pearson E. Gruger, Christian Gast, Solomon Horting.

Classis will hold its next annual meeting in the Second Reformed Church, Harrisburg, Dauphin County, Pa., on Thursday evening, after Whitsunday, May 24, 1888.

The committee to consider the propriety of having the rules of order and charter printed in pamphlet form was continued. The stated clerk was instructed to have 1000 copies of an abstract of the proceedings of Classis published.

The statistics are as follows, viz.: Ministers, 23; congregations, 38; members, 4878; unconfirmed members, 2128; infant baptisms, 193; adult baptisms, 50; confirmed, 208; certificate, 144; communion, 3827; dismissed, 76; deaths, 130; Sunday-schools, 32; Sunday-school scholars, 3384; students for the ministry, 5; benevolence, \$6,300; congregational purposes, \$24,272. These statistics are not quite full, as some congregations have been only partially reported.

For The Messenger.

Allegheny Classis.

The sixteenth annual sessions of this Classis were held in First Reformed Church, McKeesport, Pa., May 19th to 21st. The opening sermon was preached by Rev. J. H. Prugh from Matt. 16: 3, "Can ye not discover the signs of the times?"

Organization was effected by the election of Revs. H. H. Sandoe, president; D. N. Harnish, stated clerk; J. S. Freeman, corresponding secretary; and J. H. Prugh, treasurer.

Rev. J. McConnell, of Westmoreland Classis, and Rev. Prof. W. W. Deatrick, of Clarion Classis, were present as advisory members, and took part in the proceedings and religious services.

The parochial and statistical reports indicate, for the most part, growth and activity in the various congregations and charges, though here and there antagonizing influences are at work: hindrances in the way of progress.

The report of the superintendent of St. Paul's Orphan Home shows that institution to be in a most excellent condition, and it was with pleasure that Classis heard of the high rank accorded to the Home by the late inspector, Gen. Wagner.

Through neglect or oversight the matter of taking special collections for the relief of disabled ministers and ministers' widows, was not attended to. In order that this duty might not be overlooked in the coming year, the month of October was fixed as the time for taking such collection, and the corresponding secretary instructed to remind the pastors of this action at the proper time.

Delegates to General Synod at Akron, Ohio, are, *primarii*, Rev. H. D. Darbaker and Elder W. E. Schmetz; *secundi*, Rev. P. C. Prugh and Elder A. L. Kemerer.

Place and time of next annual meeting are Harmony, Pa., and the third Thursday in May, '88, at 7 30, P. M.

An adjourned meeting of Classis will be held in St. Paul's Church, Sugar Creek charge, Rev. J. May, pastor, the second Tuesday in July, to take action with reference to the interests of that charge.

Rev. Prof. Deatrick was granted the privilege of presenting the claims of Clarion Collegiate Institute. The school is in a most flourishing condition; and the interesting and spirited address of its principal elicited from Classis a resolution heartily commending that institution to the patronage and support of all who are interested in thorough education.

A Sunday school convention is to be held within the bounds of Classis during the summer, the time and place to be designated by Rev. P. C. Prugh, of the Orphans' Home. The religious services were well attended, and seemed to be highly appreciated.

McKeesport is a growing town of 20,000 inhabitants, situated on the Monongahela River, 15 miles above Pittsburgh. Our mission there, with its neat, commodious chapel and comfortable parsonage is quite active and vigorous, and under the efficient pastorate of Rev. H. D. Darbaker is making rapid strides toward becoming a self supporting congregation.

STATED CLERK

For the Messenger.

Gettysburg Classis.

Gettysburg Classis convened in fifth annual sessions in the historic town of Gettysburg, Pa., May 19th, 1887. All the pastors but two were present; one of the absentees being in Berlin, Prussia, prosecuting theological studies. The attendance of Elders was nearly full.

Rev. J. C. Bowman was elected president; Rev. H. Hilbish, vice-president; Rev. J. H. Hartman, corresponding secretary; Rev. W. K. Zeber, treasurer. The last named was also stated clerk.

Rev. Ambrose C. Geary was received by certificate from Maryland Classis. His call was confirmed, and provision made for his installation.

Rev. T. M. Yundt, superintendent of Bethany Orphans Home, was present during a part of the sessions. The brethren were glad to form his acquaintance, and heard with interest his statements concerning the Institution he represents.

The business before Classis was almost

altogether routine. The several requests and recommendations of Potomac Synod received due attention; and the assessments and appointments, including that for Wichita College, were accepted.

Classis was called upon to note the departure from this world of one of its aged pastors, Rev. Jacob D. Zehring, who for a quarter of a century had lived and labored within the bounds. The "Classis gratefully acknowledges its appreciation of his kind, devoted, Christian character. His life was well spent in the service of His Master."

The number of ministers connected with Classis is 16; it has eleven charges, 29 congregations, nearly 5000 confirmed members, and over 3000 unconfirmed. The pastors baptized during the year 311 infants and 24 adults; confirmed 348, received by certificate 91, collected for benevolent purposes \$3,852, for congregational purposes \$14,439.

The delegates *primarii* to the next annual meeting of Potomac Synod are Revs. W. H. Herbert, M. H. Sangree, W. E. Krebs, H. Hilbish, and Elders H. C. Schriver, D. Stump, J. F. Lower and O. F. Neely.

The next annual meeting will be held at Jefferson, York county, Pa., in the parish of Bro. F. A. Guth, May 2d, 1888.

STATED CLERK.

For the Messenger.

Maryland Classis.

Maryland Classis convened in the sixty-seventh annual meeting in the Glade Reformed Church, Frederick Co., Md., May 20th, 1887. The opening sermon was preached by Rev. Conrad Clever, the retiring president. Text, Matthew 8: 26, "Why are ye fearful?" The roll of Classis showed the attendance of twenty-seven ministers and twenty-three elders from the beginning to the close of the sessions.

Officers of Classis.—Rev. Charles F. Sontag was chosen president for the ensuing year. Rev. E. R. Deatrick, was elected corresponding secretary. Rev. Simon S. Miller, continues as stated clerk and treasurer. Rev. T. F. Hoffmeier, was appointed reporter for the *Weekly Enterprise*.

New members and new congregations. Rev. D. P. Lefever was received from Iowa Classis and Licentiate J. W. Myer Virginia Classis. New congregations were organized in East Baltimore, Keysville, Carroll Co., on the Baltimore pike five miles east of Frederick city, Md. Rev. J. W. Myer will become pastor of the Sabillasville charge, formerly a part of the Mechanistown charge. Provision was made for the division of the Glade charge and the call of a new pastor. Permission was given for the organization of new congregations in New and West Baltimore, Liberty, Knoxville, and Blue Ridge Summit, during the ensuing year.

Mission congregations, etc.—The Mission congregations in Washington, D. C., Woodberry, Md., and East Baltimore under their fruitful and active pastors are in a very prosperous condition—giving bright hope for self-support at an early day. The Classis is not only deeply interested in these, having largely fostered them in their beginning and even now lending a hand, but also in the success of the new charges recently formed. This is true especially of the young and vigorous Union Bridge charge, which in the past year has erected a new church in the growing town of that name on the Western Maryland Railroad. The Classis has in the past and in the coming year carried the interest on a heavy debt incurred by the congregation, under the self-sacrificing labor of their efficient pastor, Rev. D. H. Souder. This help will not be needed very long.

Students for the Ministry.—There are eleven young men in the course of preparation for the ministry. Of these five are under the care of Classis, and are aided to the extent of \$150.00 each a year. Reports were received from all of them and their progress in their studies regarded as satisfactory.

Society for the Relief of Ministers and their Widows.—This society for years has been remembered for large annual collections throughout the Classis. From these collections the Classis purchases life memberships from year to year for her ministry. This year the choice fell upon Revs. A. B. Stoner, H. Ditzler, and H. I. Comfort. The society was again commended to the liberality of the different charges and collections ordered to be taken during the year.

Benevolent Activity.—The treasurer's report showed that the following moneys passed through his hands for the following object: Home Missions, \$1401.52; Foreign Missions, \$731.33; Contingent Fund, \$917.79; Sustentation, \$506.88; Beneficiary Education, \$1150.14; Woodberry Lot, \$510.29; Orphans' Homes, \$328.26; Wichita University, \$636.07; Roanoke apportionments, \$127.76; Harbor Mission, \$150.00; Miscellaneous, \$496.90; Sabillasville apportionment, \$137.00; Relief Society, \$175.60. Total, \$7230.18.

Delegates to the Synod of Potomac.—The following persons were chosen, to represent the Classis on the floor of the Potomac Synod, to meet in Mechanicsburg, Cumberland Co., Pa., in October next:

Ministers, Revs. Simon S. Miller, T. F. Hoffmeier, S. M. Hench, J. T. Rossiter, C. F. Sontag, E. R. Deatrick, L. G. Kremer, J. W. Santee, D. D., N. H. Skyles, A. B. Stoner, *Elders*, W. H. Lakin, E. I. Zimmerman, A. C. McCordell, G. M. Harbaugh, G. W. Eyerly, D. Shafer, A.

Conner, G. S. Grifth J. M. Girvin, D. B. Seibert, *primarii*.

Ministers, Revs. U. H. Heilman, C. Clever, H. Comfort, M. L. Firor, J. S. Kieffer, D. D., D. A. Souders, E. S. Eschbach, D. D., Jno. G. Noss, Wm. Goodrich, A. S. Weber. *Elders*, W. A. Baker, M. Zimmerman, L. P. Ramsburg, E. A. Seabrook, Thos. J. Shriner, E. S. Everhart, P. Rodkey, S. B. Hoke, S. D. Piper, S. Warehime, *secundi*.

Time and place for Next Annual Meeting.—Monday after Trinity Sunday, May 28th, '88, 7 30 P. M., St. Paul's Reformed Church, Union Bridge, Carroll Co., Md.

Statistics: Ministers, 32; charges, 27; congregations, 59; members, 7079; unconfirmed, 4744; baptisms, infant, 441; adult, 42; confirmed, 409; certificate, 227; communion, 6195; dismissed, 165; excommunicated, 1; erasures, 37; deaths, 228; Sunday schools, 55; Sunday school scholars, 6134; students for the ministry, 11; benevolent contributions, \$11,300.00; congregational, \$32,808.00.

STATED CLERK.

Family Reading.

The Lady of the Land.

Her jubilee is all the year,
Her jubilee is every day,
To her a loyal people bend,
For her a loyal people pray;
Her guards they are on every hand,
Her kingdom is from sea to sea,
Her servants are bound, yet free,
The Lady of the Land,

Her jubilee is all the year,
Her jubilee is every day,
And broad as is the continent
Her sovereign, sweet and gracious sway;
And tho' she utters no command,
And tho' she wears no gilded crown,
Before her smile each heart bows down,
The Lady of the Land,

Her jubilee is all the year,
Her jubilee is every day,
The people hold her in their hearts,
And glad their tithe of tribute pay;
She nothing asks, nor makes demand
From any soul, yet far above
All queens she stands, enshrined in love,
The Lady of the Land.

—Boston Post.

From Marion Harland's Familiar Talks With Mothers in Babyhood.

"What am I to do?" cried a persecuted parent to me one day. "If I were to follow one tithe of the advice forced upon me with regard to the management of my poor boy he would be dead, or a prodigy in a month!"

For the comfort of other sufferers I repeat the reply made to her:

"The child is yours. Yours is the responsibility of caring for and educating him. Keep your head steady; turn a careless ear to officious suggestions, and bring him up as your judgment and conscience dictate."

Unsolicited advice is, usually the cheapest drug in the market, and is most freely rendered by people who are least qualified to offer it. The admonition to keep a steady head when the peddler presses his wares cannot be too well remembered by mothers conscious of inexperience and the importance of the trust committed to them. The Neighborly Critic's most steadfast bulwark is the circumstance that she has brought into the world six or eight or ten children, and ought to know what she is talking about. David Copperfield's Mrs. Chipp thought her—"I am a mother myself, Mr. Copperfield"—unanswerable when the question was his love for Dora. Our Neighborly Critic considers herself impregnable behind the same. The inference is specious but not inevitable, as women and human nature go. Without impugning the wisdom of the Divine economy, we must admit that large families are not always given to those who are best able to bring them up well—else the mansion would be full and the hut never crowded. Mother-love is ennobling, but it does not make deep the shallow intellect or miraculously ripen the judgment. Certain favorable influences are needful for the fortification of even good seed; but rain, sun and cultivation bring forth weeds unless the warrier germs be already buried in the soil wrought upon. A woman may have borne twenty children and seen most of them grow into maturity yet remain a weak, inefficient creature to her dying day.

Leniency toward the faults and foibles of other people's children is not the easiest task set for Christian charity. If we confess it with a blush, let us do it frankly. A wrong-headed, unmannerly youngster arouses in many otherwise benevolent minds a peculiar form of impatience.

"My fingers fairly itch to box that child's ears!" said one of the gentlest of women as a boy trundled his hoop past us in a public garden. "I do not know his name, but his impish behavior irritates me beyond measure."

I chanced to know that the unhappy boy had been the victim from his birth of a nervous disease, which threatened to impair his reason, and that the physician forbade needless severity.

But yesterday I shared in the indignant

annoyance felt by a car-load of passengers when a two-year-old screamed steadily for half an hour, with scant breathing spaces between his howls. The pale, weary mother grew white and frightened under the dark looks bent upon her while she essayed to quiet the malcontent. Finally, as a severe-faced spinster leaned across the aisle to ask frostily, "Is there no way of making your child behave itself?" the tears broke bounds and fell down her cheeks.

"I would quiet him if I could, madam; he never acted so before in all his life!"

Having had some experience in the tricks and manners of the Traveling Baby, I believed her. Perhaps no one else did.

On another and a similar occasion the mother of an obstreperous infant apologized meekly for him to her next neighbor, who, thus accosted, raised pleasant eyes from her book, as if she had not heard the outcries.

"Really, he does not annoy me. The noise of other people's children does not make me as nervous as mine does. I suppose the sense of responsibility for the misconduct of my little ones makes the difference."

The speaker was evidently a lady; she did not look like a philosopher. Her principles and practice were both womanly and philosophical.

In downright terms, the behaviour, dress, diet and morals of other people's babies, of whatever age, are so distinctly outside the line of our business that interference with them is direct impertinence. Intolerance of their childish failings is hunting game so small that the minutest fragment of self respect should suffice to hold back hand and tongue. In this, as in greater matters, the best teacher is example. Our part in the great work of setting the world right is best accomplished by making our own children models. The mute shine of a well tended lamp does more to incite the beholders to feed and trim theirs than oral advertisement, however delivered.—*Exchange*.

Norwegian Weddings.

A Norwegian wedding is a very significant incident. There is really so much that precedes it. To the man it means that he has attained a certain position. There must be no doubt of his ability to keep a wife. If he is a *bonder*, or a freehold farmer, he must have succeeded to the farm, or his parents must be willing to retire from active work and leave him supreme. If he is a houseman or laborer, he must also have succeeded to the allotment on the skirts of the *bonder's* farm, consisting of a cottage and patches of land, or he must have attained his allotment in some other way. He pays rent, does work for the *bonder* at fixed wages, and has his land settled upon him and his wife. The miscellaneous persons hanging about a big farmhouse are the housemen and their wives, who seem to English eyes to constitute almost one family.

To the woman, marriage is the beginning of a third term of existence. The first is girlhood, which ends with confirmation. Dress shows each age. All the unmarried girls in Norway wear their hair in two plaits, and have short skirts, until they are confirmed. This ceremony—a serious one, involving much preparatory training—takes place about fifteen with common folk, and until it is past girls do not usually go from home to work, to earn their own living, though they assist in the home fields. After confirmation they wear long dresses, and are expected to take a serious view of life and its duties. Neither men nor women can be married without having been confirmed, and a pastor will decline to marry a "happy pair" unless they can show evidence of ability to live.

These details will confirm my remark that a Norwegian wedding is full of meaning. There is yet the betrothal notice. It is really a preliminary wedding. The intending pair go to church, and before the clergyman and their friends, indicate their desire to be betrothed. Questions are asked, rings of plain gold are exchanged, and the ceremony is completed by presents of jewelry and apparel that must be worn on the wedding day.—*Cassell's Magazine*.

The Heir of Germany.

On the 22d of March, the Emperor William of Germany was ninety years of age. Although he is still hale and sturdy, for a man of such advanced age, it cannot be anticipated that many more years are in store for him. In view of this fact it is interesting to note what sort of a sovereign Germany will have as the great Kaiser's successor.

The heir to the German throne is, indeed, no ordinary man. By his career, as well as by his rank, he holds a place of high renown in Europe. The next German emperor will worthily sustain the fame of his ancestors for warlike tastes and military heroism. Frederick William, the Crown Prince, has already passed beyond the line of middle age, for he is now in his fifty-sixth year. Like his father, he was only ten years of age when he first donned the uniform of an officer in the Prussian army. The profession of arms has absorbed him ever since. He has worked his way up, by able and valiant service, from the lowest to the highest military grade; and is now a field marshal.

The most notable military triumphs of the Crown Prince were won in the war be-

tween Prussia and Austria in 1866, and in that between the German states and France in 1870-71. He played a conspicuous and brilliant part in the battle of Sadowa, which resulted in the overwhelming defeat of the Austrians; and he led the south German forces on the fields of Alsace and Lorraine in the brief struggle which ended in the overthrow of the second French empire. His chivalrous bravery, his calmness in presence of the most appalling dangers of the field, his genial ways and cheery good nature, his fine, stalwart, soldierly frame and bearing, made him the idol of his troops, and he conquered the hearts of all Germans, as well as the legions of France, by his conduct in that terrible conflict. His popularity is attested by his affectionate name bestowed upon him by his soldiers: "Unser Fritz," or "Our Frederick." No doubt part of this popularity was due to his military ability, for in that campaign he won the name of being one of the most brilliant generals of the nineteenth century, and shared with his cousin, Prince Frederick Charles, the highest honors of the campaign.

Devoted by genius and taste to the military profession, the Crown Prince has held aloof from the political affairs of his sire's empire. The old emperor has borne alone the responsibilities of power. A few years ago, it is true, during an illness of his father, he conducted the affairs of the realm as regent. But he scrupulously followed the rule to act as he thought the emperor would have acted under the circumstances. It is, indeed, a rule in the family of Hohenzollern that the heir shall not be active in the government. When Frederick the Great was the heir, he nearly came to the block for interfering in the political affairs of his father's kingdom. It is therefore not possible to foresee what sort of a ruler Frederick William will make when he succeeds to the throne of Germany; yet the interests of the whole European world are involved in the qualities which he may one day display as a sovereign.

The Crown Prince married the Princess Victoria, the eldest child of the Queen of England, and he has a large family of children and grandchildren. In person he is tall splendidly built, with a long tawny beard, has a noble military bearing, and is vigorous in every movement. He certainly looks "every inch a king." He is noted for thoroughly German traits, being fond of good company and of public amusements, and full of hearty, bluff good-humor. Next to his aged father, indeed, he is the most popular man in Germany, and will undoubtedly be welcomed to the throne with the cordial acclamation of his subjects.—*Youth's Companion.*

Hints for Marketing Beef.

The sirloin is the choicest cut in the beef, and may be cut from eight to twenty pounds, the amount of flank left on determining the price. This flank should be rejected, being really only fit for coming, and only drying up in the oven. It will be better to pay a few cents more for the sirloin on the pound, than to waste many more in cooking. Rib-roads are next best to a sirloin, the first five ribs being considered the choicest cut, though for the average family three will be sufficient for a roast. The ribs can be removed and used in making stock, and the meat rolled and skewered securely, in which form it is much more easily carved. The other ribs are too tough for roasting. The third cut of the round of beef is the best and juiciest steak. The top is tender and the bottom tough. They are sold separate or together, in the former case four or five cents more on a pound. It is better to buy the whole cut, and use the top as steak and the bottom for a stew. In buying either rump, round, or tenderloin, it must be remembered that as they are almost clear meat, a less amount will be required than of sirloin or porter-house, only a small part of which can be eaten. Never allow round steak to be cut with the grain, as it is not only tough, but curls up in cooking. Sirloin is more nutritious than tenderloin, and it will be found best to trim off all superfluous bone or gristle for the stock pot.

The Mother's Lost Hour.

There is a lost hour among housekeeping women, an hour which is lost in the way certain arts are, so lost, indeed, that there seems to be very little likelihood that it will ever be found. This is the "hour to herself," for which every mother of a family longs, and too often longs in vain. She used to know what it was to have a little time entirely her own now and then in the days of her girlhood, but a matron's duties have absorbed her life completely, and she never knows what it is to be secure from interruption even for so short a time as is required for the writing of a letter. Very often this is quite her own fault, for fault it is, in spite of the angelic qualities which go to make many women hack horses of patience and long-suffering in their own homes.

It is true that the young wife and mother is more often too self-sacrificing than otherwise. She sinks her own individuality altogether too much in the service of her family. It is the easiest thing to do, to reserve nothing in the way of devotion, but it is not the wisest way. It develops selfishness instead of thoughtfulness in the beloved ones whom she serves, and it too often happens that the wife and mother who denies herself constantly in waiting upon others, and demands no considera-

tion for herself, wakens later in life to find that she has made a mistake. Out of the fullness of her heart she has given more than she ought for the sake of her family as well as herself.

The daughter whose comfort has always been consulted before that of her mother, the son whose hours of study or play must never be interrupted for his mother's sake, the husband who knows that his wife is a saint for unselfishness, impose unconsciously upon her goodness. And they develop a dullness of sympathy, an unreadiness to think of her needs, which is as hurtful to their own moral growth as it is heart-breaking and incomprehensible to the woman who has uselessly laid down her very life for them.

It is the woman who serves as a queen serves her subjects who makes the happiest home, the woman who, with her high self-respect demands the courtesy and thoughtfulness which are her due, who prepares for herself a happy old age, honored by those whom her life has blessed within and without the four walls of her home.—*Christian Advocate.*

Two Sides to a Story.

"Well, mother," said a workingman to his wife, as he returned from the Common, where he had been hobnobbing all the forenoon with his fellow strikers, "let's have dinner."

"No dinner to-day, old man," she replied.

"No dinner—what's up?"

"I've struck for eight hours' work and two meals a day; so has Mrs. Johnson, so has Mrs. Spring. In fact we've had a meeting, and we have concluded that sixteen hours a day is too much for delicate females when strong men can only stand eight hours."

It is reported that the paterfamilias at once promptly seized his hat and ran out to see if he could have a committee of arbitration appointed.

Youth's Department.

The Tea-Party.

BY M. E. SANGSTER.

With acorn cups and saucers,
And lovely oak-leaf plates,
A paper for a table-cloth,
And bits of stone for weights,
Because the wind in frolic
Might blow it all away,
We children had a company
In Cedar Woods to-day.

We had a loaf of gingerbread
From Grandma's best recipe,
The very nicest kind of cake
For hungry boys to eat.
We had Aunt Sarah's cookies,
And biscuit made with yeast,
And sandwiches of course beside—
A real royal feast.

We'd asked our cousin Lucy,
And Doctor Perkin's Fred,
And pretty Lottie Sanderson,
And merry Jack and Ned,
But sitting by her window,
As dull as dull could be,
We saw, as to the woods we went,
That fretful May McGee.

"Poor little lonesome cripple,
No wonder she is cross;
We all of us might be the same,"
So pleaded darling Floss.
And as we looked and listened,
We thought about a way
To make a sort of litter
And carry little May.

You should have seen her wonder,
You should have heard her laugh!
We had a splendid time with May,
A better time by half
Than if we'd left her pining
A prisoner by herself,
As lonely as a single cup
Upon the kitchen shelf.

And since we've thought about it,
We mean to have a care,
And always in our pleasant things
Let some forlorn one share;
And thus, our mother tells us,
We'll keep the Golden Rule,
And send the happy times along,
At home, at play, in school.

—*Congregationalist.*

The Bound-Boy's Dream.

BY B. V. C.

In a little village there once lived a poor shoemaker. His family consisted of a wife and two sons—Willie and Jamie. Willie was strong and robust, but Jamie was a poor, deformed cripple. Regardless of their poverty, they were contented and happy. The poor cobbler sang many songs of praise while mending the shoes of his customers; and night and morning he gathered his little household around him and committed them to the care of his heavenly Father.

One autumn, when food was scarce and high, and the poor cobbler's work more poorly paid than usual, the half-famished

man was stricken with a low fever, and after a fortnight's suffering, died.

At first the frail wife despaired of maintaining her children, but her strong faith in the promises of a covenant-keeping God, enabled her to take up the burden that her husband had laid down. The severe labor she was compelled to perform, and the poor nourishment she received, soon exhausted her strength, and she, too, laid down and died.

"What shall we do now that mother has left us?" cried Willie, "who will take care of Jamie?"

But the tender Shepherd came softly one starry night, and took Jamie into His fold; so Willie was left alone.

The overseers of the poor bound him to a rich nobleman, who counted his servants by the score; yet amidst all this grandeur and luxury, poor Willie had only a pallet of straw to rest upon after his hard day's work, and this in the loft of a dilapidated out-house. Still he was not unhappy, for he had his little Bible, and he could pray, and the long, cold, bitter nights when he could not sleep, he kept counting the stars through the holes in the roof over him. His master, even while surrounded by so much grandeur, was always fretting over the shortcomings of his servants, or lamenting the loss of property which constantly threatened to overtake him. The little bound-boy's happy, smiling face haunted him continually. One morning when more disturbed than usual, he said to his wife:

"I am going to find out the secret of my bound boy's happiness." One hour later he came upon him singing and working as usual. "Willie," said the master stopping abruptly, "what makes you so happy? You have nothing to be joyful about, yet you are always singing gleefully, while I can get no pleasure out of life, though I have everything that heart could desire."

"I am happy, sir, because I have a dear friend in heaven, who is more to me than father, mother, brother, sister, friend. All your money could not buy my hope of a better life beyond the skies. Last night I had such a glorious dream. It all seemed so real; I awoke, or thought I awoke upon a bed of down, the rafters over me seemed to be of gold and the stars that peeped through the broken roof, appeared like diamonds set in transparent crystal. Suddenly an angelic form appeared in robes of spotless white and wearing a star-gemmed crown, stood by my side. A gentle, loving voice asked, 'Willie, don't you know me?' I answered, 'No, I never saw you before.' The reply was, 'Why, Willie, I am your father.' 'No, no,' I said, 'father was poor and bowed in form, and wore a leather apron, while he patched shoes to earn his daily bread.' 'In heaven there is no poverty, no ragged clothes, and no old shoes to mend; the robe of Christ's righteousness covers all defects, supplies every want.' Then the figure vanished, and in its place stood one smaller and fairer, saying, 'Willie, I am your mother; do you not know me?' I replied, 'You cannot be my mother, for when she was on earth she wore a faded calico dress, and an old sun-bonnet, and she was always crying.' 'In heaven they wear no faded garments, and God has wiped away all tears from their eyes.' As the shining form disappeared, there was a rustle of small wings and a bright cherub stood by my side. 'I am Jamie; won't you welcome me?' came in silvery tones, from the lips of the beautiful being. 'You cannot be Jamie, for he was a cripple and badly deformed; he could not walk a step and often cried with hunger.' I answered, 'In heaven there are no cripples, neither do they hunger or thirst any more. Oh Willie, Jesus is all and in all up there, and He has a place reserved for you.' Touching his lips to mine as he finished speaking he flew away, away far beyond the shining stars, and then I awoke to find my vision a dream. Yet I feel the joys and beauty of heaven far exceed the dream, and my home will be there."

"Happy, thrice happy boy, all that I possess would I give for your hopes of heaven," said the rich man as he turned away sorrowfully.

"Before His face, at His right hand are pleasures evermore."—*Presbyterian Observer.*

Calico.

Girls will be interested to know that calico claims a lineage of great antiquity. Mrs. Leonowens says in her "Travels in India," that "in the year 1498, just ten months and two days after leaving the port of Lisbon, Vasco da Gama landed on the coast of Malabar at Calicut, or

more properly, Kate Rhoda, 'City of the Black Goddess.' Calicut was at that period not only a very ancient seaport, but an extensive territory, which stretching along the western coast of Southern India, reached from Bombay and the adjacent Islands to Cape Comorin. It was at an early period so famous for its weaving and dyeing of cotton cloth, that its name became identified with the manufactured fabric, whence the name calico. It is now generally admitted that this ingenious art originated in India in very remote ages, and from that country found its way into Egypt. It was not until toward the middle of the seventeenth century that calico printing was introduced into Europe. A knowledge of the art was acquired by some of the servants in the service of the Dutch East India Company, and carried to Holland, whence it was introduced into London in the year 1676." Pliny as early as the first century, mentions in Natural History that there existed in Egypt a wonderful method of dyeing white cloth.

How a Partridge "Drums."

When I first came to Canada I found there were various opinions as to the method of making the sound. One man, who read a great deal but rarely went into the woods, said the sound was produced by the bird's voice; some of the hunters told me that the bird struck its wing on the log, and others declared that it struck them together over its back. I did not give much heed to the book-man's explanation, for all the woodmen laughed at it. I soon learned also to discredit the idea that the bird thumped the log with its wings, because, whether it stood on a stump or a stone, a rotten log or solid timber, the sound was always the same. Lastly, I did not believe that the wings were struck together, because when a pigeon or a rooster strikes its wings together, the sound is always a sharp crack. At length, after watching the bird carefully I came to the conclusion that it drums by beating the air only.

It is not an easy matter to get sight of a partridge when he is drumming, but I managed to do it by crawling on my hands and knees toward the bird, lying still while he was quiet and only moving forward when he renewed his noisy courtship—for it is to woo and win his mate that Sir Ruffled Grouse indulges in these musical exercises. In this way I contrived to come within twenty feet without alarming him. Through the alder thicket I could just see his shapely form strutting about like a turkey-cock; then, for a moment, he stood upright, with his feathers lying close. Suddenly his wings flashed, and at the same moment I heard the loud thump. Then, for a few seconds, he stood looking about as though nothing had happened; but presently came a second flash and thump, and others rapidly followed at lessening intervals, until at last the serenade rolled away like the galloping of horses or the rumbling of distant thunder.—*St. Nicholas.*

An Army of Monkeys.

"They are coming toward the bridge; they will most likely cross by the rocks yonder," observed Raoul.

"How—swim it?" I asked. "It is a torrent there."

"O no!" answered the Frenchman. "Monkeys would rather go through fire than water. If they cannot leap the stream, they will bridge it."

"Bridge it—and how?"

"You will see in a moment," my companion replied.

Presently the monkeys appeared upon the opposite bank, headed by an old gray chieftain officered like so many soldiers. One, an aid de camp, or chief pioneer perhaps, ran out upon a projecting rock, and after looking across the stream, as if calculating the distance, scampered back, and appeared to communicate with the leader. This produced a movement in the troops. Meanwhile several of the monkeys (engineers, no doubt) ran along the bank, examining the trees on both sides of the array. At length they all collected around a tall cotton-wood that grew over the narrowest part of the stream, and twenty or thirty scampered up its trunk. On reaching a high point, the foremost, a strong fellow, ran out upon a limb, and taking several turns of his tail around it, slipped off and hung head downward. The next on the limb, also a stout one, climbed down the body of the first, and whipped his tail tightly around the neck and forearm of the latter, dropped off in his turn, and hung head down. The third

repeated this manoeuvre upon the second, and the fourth upon the string rested his forepaws upon the ground. The living chain now commenced to swing backward and forward like the pendulum of a clock. The motion was slight at first, but gradually increased, the lowermost monkey striking his hands violently on the earth as he passed the tangent of the oscillating curve. Several others upon the limbs above aided the movement. This continued till the monkey at the end of the chain was thrown among the branches of a tree on the opposite bank. Here, after two or three vibrations, he clutched a limb and held fast. This movement was executed adroitly, just at the culminating point of the oscillation, in order to save the intermediate links from too sudden a jerk. The chain was now fast at both ends, forming a complete suspension bridge, over which the whole troop, to the number of four or five hundred, passed. It was a comical sight to witness the quizzical expression of countenance along that living chain.

After the troops had passed, one monkey attached his tail to the lowest on the bridge, another girded him in the same manner, and another, until a dozen more were added to the string. These last were powerful fellows, and running up to a high limb they lifted the bridge into a position almost horizontal. Then a scream from the last monkey of the new formation, warned the tail end that all was ready, and the next moment the whole chain was swung over and landed safely on the opposite bank. The lowermost links now dropped off like a melting candle, while the higher ones leaped to the branches and came down by the trunk. The whole troop then scampered off into the chaparral and disappeared.—*Capt. Reid's Adventures in South America.*

Doing God's Errands.

Hester loved to do errands for her mother, and have her call her a faithful servant when she did them well. One day she had been talking with her mother about God, when she quickly raised her head, with a bright thought in her eyes, and said:

"Why, mother, then God is sending us on errands all the time! I am His little errand girl, too."

"Yes, dear; He has given us errands to do, and plenty of time to do them, and a book written full to show us how. Every day we can tell Him how we try to do them, and ask Him to help us, so when He calls us we will run to meet Him, and give Him our account."

"I like that," the child said, nestling back to her comfortable seat. "I like to be God's little errand-girl."

"One of my errands is to take care of you," said her mother.

"And one of mine is to honor and obey you," said Hester quickly. "I think He gives us very pleasant errands to do."—*Child's World.*

Pleasantries.

A clergyman who married four couples in one hour, the other evening, remarked to a friend that it was "pretty fast work." "Not very," responded the friend. "Only four knots an hour."

"Jones is one of the oldest settlers, isn't he?" remarked the newcomer to the corner groceryman. "Yes, indeed, he is an old settler. He hasn't settled with me for twenty-five years."

"Indeed, it happened in less time than I take to tell it," said the lady who was considered somewhat of a bore. "Oh, I haven't the least doubt of it," replied the patient and truthful listener.

"You said you would die for me?" "Yes," he said earnestly. "That's just like you men to slide out of it and leave me with an undertaker's bill on my hands. James M. Brindlehow, you are not for me."

"Ephra'm, does de good book say dat we are made ob de dust?" "Yes, Augustus,—yes, sah. And dat we must return to de dust." "Yah! yah! yah! is that so? Well, den, I guess it must be coal dust."

"Do you know what has become of that relative of yours who used to work for me?" asked a gentleman of a laborer. "No, yer honor, but if yez is anxious to see him oi'll write to him, and ax him to send me his address."

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.
 Rev. D. B. LADY,
 Rev. C. S. GERHARD,
 Rev. J. S. KIEFFER, D. D., } SYNDICAL EDITORS.

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We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, JULY 6, 1887.

For the first time during many years, Plymouth Church, Brooklyn, has been closed for the summer, and the significance of this lies in the fact that it may never be opened again to the old congregation. The organization was built upon Mr. Beecher, whose wonderful magnetism and intellectual power held things together, and now that he is gone there is nothing to rally the people and bind them to the altar. Mr. Beecher's place cannot be supplied, and the plain Gospel will not satisfy those who were attracted by his impassioned eloquence. Yet it is evident that the congregation must either start out on a new line or be dissolved. Sensational preaching of a lower grade of ability will not do. Even the false doctrines Mr. Beecher taught were accepted, or at least tolerated, in large part, because of the forcible way in which he put them.

Lately there was another panic in Wall Street, New York, in which, it is said, one money king made \$5,000,000 off of another, who, several years ago, had made it off of some one else. No one has much sympathy for these stock gamblers, but whole communities suffer from their speculations. It is said that, after all, the money that supports the common run of New York brokers comes from outsiders, who lose what they make. One of these brokers of high standing and twenty-five years' experience, stated that it was his candid opinion that nine-tenths of all outsiders who have made ventures on margins in Wall Street have lost what they put in.

Here is a part of the report a secular paper gives of the Princeton Commencement:

"At 3 o'clock, June 18th, the seventeenth annual class championship of the Princeton College Athletic Association was held. The class of '88 secured the championship of the college with 8 first prizes and 3 seconds. The class of '89 was second, with 4 first and 5 second prizes. The events and winners were as follows:

"One hundred yards dash—S. King, '88. Tug-of-war—Class of '88. Running high jump—F. S. Spaulding, '87. Putting the shot—W. J. Cook, '89. Two mile bicycle race—W. Segur, '89. One mile run—W. A. Wyckoff, '88. 220 yard dash—S. King, '88. Pole vault—F. S. Spaulding, '87, and W. S. Jenny, '89, tie. Mile walk—F. S. Thompson, '89. Half mile run—T. B. Hamilton, '88. Running broad jump—F. Moore, '89. Throwing the hammer—H. Cowan, '88. Hurdle race—F. S. Spaulding, '87. Quarter mile run—S. King, '88."

And this at an institution where Dr. McCosh and his faculty have been striving nobly to keep things within proper bounds. The athletic craze bids fair to be the tail that is to wag the dog, in some of our most noted institutions of learning. About the time that Dr. Dwight was chosen to succeed Dr. Porter as President of Yale College, some man is reported to have said that he had read all the accounts of the base ball matches, and did not see the name of Dwight mentioned once.

A Liberal Congregation.

No estimate can yet be formed of the amount of money contributed to Franklin and Marshall College, in connection with the Centennial Celebration. The collections are still in process, and will be for some time to come. Even the sums already paid in have not been systematically reported by the treasurer. He is, perhaps, not ready for that, and so we are dependent upon items that come to us from here and there for our information. In some cases the noted liberality of our people has not been publicly announced. The omissions have been through inadvertence. For instance, the Third Street church at Easton, of which Rev. H. Kieffer is pastor, has made a most creditable record. From that one source the following contributions have come: Mrs. Ann Eyerman has given \$1,000 to the Theological Seminary and \$500 to the Scientific Building;

Mr. Daniel Black has also given \$1,000 to the last named object, and the congregation has given \$932 towards the endowment of the presidency. This makes \$3,432 in all, and helps to sustain the past reputation of the Third Street congregation, for practical aid rendered to the several interests of the Church.

The Action of the General Synod on the Directory of Worship.

The last two items in the Peace Basis, the Directory of Worship and the new Constitution, were acted on favorably by the General Synod at Akron, Ohio, so that it may now be recorded that the Peace Measure is a final success. It may be interesting to those who were not present at the General Synod to know precisely what its action on the Directory of Worship was and just how it came to be what it was. We therefore give the following history of the action as it has been given to us.

After the committee appointed to examine the vote of the different Classes on the Adoption of the Directory of Worship reported that the requisite constitutional majority had voted for it, it became the duty of the General Synod to announce this fact officially to the Church. At this point Dr. Thos. G. Apple offered the following preamble and resolution:

"WHEREAS, the Directory of Worship has received the affirmative vote of the number of Classes required by the Constitution for the adoption of an ordinance in the Church, therefore,

Resolved, That said Directory of Worship is hereby declared to be constitutionally adopted as the Directory of Worship in the Reformed Church in the United States."

This action was unanimously adopted. Rev. Dr. J. H. A. Bomberger then arose and moved, that the permission to use other liturgies hitherto given, by the General Synod is hereby rescinded.

This motion seemed natural and proper, and was required, as the mover explained, in order to make the action of Synod in adopting the Directory of Worship consistent with itself. The adoption of an ordinance means, if it means anything, that it is to be observed, and as the Church finally adopted the Directory it might be rationally inferred that as soon as practicable it should, and would, be introduced into all our churches.

Before the meeting of General Synod there were two views advanced in regard to the action the General Synod should take in connection with announcing the act of adoption. Dr. J. H. Good advocated in the periodicals of the Church the view that some freedom should be allowed, in order that the churches might have time to adjust themselves to the new order of things, and that, therefore, for a time at least, if not permanently, the permission previously given to use certain other liturgies should continue. In this view Dr. T. G. Apple substantially coincided in an article in THE MESSENGER a short time before the meeting of General Synod.

Another view, advocated with much clearness and force in an article in THE MESSENGER by Hon. R. F. Kelker, of Harrisburg, and urged with a great deal of vehement zeal by Dr. F. W. Kremer, of Lebanon, was, that the General Synod should repeal all previous action giving permission to use other liturgies, and require the use of the Directory if any liturgy at all is used.

It was understood that in the regular Lord's day service the rubrics gave option to use a full liturgical service, a partial liturgical service, or a free service. But it has been the custom in the Reformed Church to use precomposed forms for administering the sacraments, for confirmation, marriage, burial, &c., &c. The question, then, came to be this: shall we all so respect the adoption of the Directory of Worship as that we shall feel bound to use these extraordinary offices, in regard to which the Peace Commission unanimously agreed, and the General Synod also and the Classes expressed their support and favor. Therefore, in order to ascertain whether those who favored rescinding permission to use any other liturgies were at the same time willing to use the Directory, which their action imposed on others, and if so, that a step in advance might be taken in support of the Directory, Dr. Thos. G. Apple moved as a substitute for, or amendment to, Dr. Bomberger's motion the following resolutions:

After the resolution declaring the Direc-

tory the adopted liturgy of the church, the following:

Resolved 2, That this General Synod hereby enjoins the use of the Directory of Worship upon all congregations.

Resolved 3, That a reasonable time shall be allowed to such churches as are now using other liturgies, or agenda, to prepare the way for the introduction of the Directory of Worship.

Resolved 4, That all parties and interests represented in this Synod do hereby solemnly pledge themselves in good faith to use their influence and efforts for the introduction of the Directory of Worship into all our churches.

Resolved 5, That all previous action pertaining to the adoption or use of a liturgy, or liturgies, is hereby repealed.

Some objection was made to the word enjoin in the second resolution, but the difficulty in changing it into recommend was, that this might have been regarded as weakening the force of the adopting act, which certainly carries with it the enjoining of the ordinance.

These resolutions, offered by Dr. Apple, were accompanied by some explanatory remarks. He had publicly advocated liberty on this subject, but if this liberty was to be interfered with in regard to other liturgies, then, in order to be fair and just, it ought also to interfere with the liberty of those who, themselves did not intend to use the Directory, but wished to see it enjoined on others. Dr. Apple said, however, that he offered the resolution in good faith, and if Dr. Bomberger and others were willing to favor them he would urge the introduction of the Directory into the college church at Lancaster.

The resolutions called out a great deal of enthusiasm from the Synod, and it is believed they could have been carried by a two-thirds vote. Still a strong minority would have been dissatisfied, and Dr. Apple remarked that it was very desirable that this action should be unanimous. After full discussion of the subject Dr. Bomberger asked leave to withdraw his resolution, if the friends of the resolution offered by Dr. Apple would consent to its withdrawal, whereupon, on motion, they were laid upon the table.

Many earnest minds regretted their withdrawal, but perhaps the action finally taken was best for the time. It is probable, though we speak only our individual opinion in saying so, that the college church at Lancaster will introduce the Directory of Worship at any rate, regarding the act of its adoption as equivalent to enjoining its use. If all will heartily favor a fair trial of the Directory it will gain hold on the church, and by the time another General Synod meets the resolution of Dr. Apple will receive unanimous sanction. Then the church will be on a fair way to get a Directory that will give general satisfaction.

The Reformed Quarterly Review.

The July number of the *Quarterly Review*, presents the following table of contents: Article I. "The Civilization of Ancient Rome Compared with that of the present Age, on the plane of Morality," by Prof. George F. Mull. II. "Melancthon's Theology," by Philip Schaff, D.D., LL.D. III. "Heaven and Hell," by Rev. Walter E. Krebs. IV. "Limit of Probation Reviewed," by Rev. N. S. Strassburger. V. "The Existence of God," by Rev. C. Z. Weiser, D.D. VI. "Natural Science as a Post-Graduate Study," by S. A. Guilford, A. M., D.D.S. VII. "Richard Rothe," by Charles C. Starbuck. VIII. "Notices of New Books."

It will be seen that the usual variety is given and that live subjects have been chosen. We can simply commend the *Review* to the careful perusal of all.

Communications.

In Memoriam.

Rev. Thomas S. Johnston, D. D.

The death of this well known and highly esteemed minister, in the Reformed church, took place at his late residence in Lebanon, Pa., on Saturday afternoon, June 11th, 1887. The disease from which he suffered had been gradually assuming a more threatening character for a year past, and since January last had made such progress that he was really unfit for the performance of labor, and his native energy alone sustained him in his persevering efforts to attend to the duties of daily life.

As late as May 3rd, he was present at the opening of the meeting of the Foreign Mission Board at Harrisburg; before departing for Lebanon, for the night, he spoke of returning next day, if possible, but the morning found him prostrate, and unable, consequently, to leave his home. On May 27th, he wrote: "I am confined to the bed much of the time, and reduced to a mere skeleton, and very weak. It will be impossible for me to go to General Synod. I feel much disappointed, but am submissive to the will of God."

The deceased was born in Philadelphia on August 4th, 1818, and was, therefore, nearly 69 years of age at the time of his death. His parents were Thomas and Mary Johnston, natives of Scotland, and from them he inherited the energy of character which distinguished his whole life. The death of his father, who was a graduate of the University of Edinburgh, took place while he was yet a mere youth, and some kind friends of the family, recognizing his talent and great promise for future usefulness, regretting that through adversity he had left school, interested themselves to secure for him the advantage of an education. He was trained under private tutorage. Of his early religious training and convictions we have no record at hand, except the statement that his parents were members of the Presbyterian church, and that he early consecrated himself to the Saviour, since in 1837, when he was nineteen years of age, he was licensed to preach, and entered the ministry of the Methodist Episcopal church, in which he served faithfully for sixteen years. During the years 1847 and 1848 he served the Methodist Episcopal church in Lebanon, but soon afterward, when again stationed in Philadelphia, he changed his denominational relations, and accepted a call to the pastorate of a Presbyterian church in West Philadelphia, which he served acceptably for eleven years. The lasting influence of his early pastorate in Lebanon is evidenced in the fact that St. John's Reformed church, after some sixteen years absence, extended a call to him, which he accepted; he entered upon his labors there in 1864. In this connection he accomplished the great work of his ministerial life. The relation continued for twenty-one years, during which time he was instrumental in leading many to Christ, and also in edifying the members of the church; while his active influence extended to various religious and benevolent interests in society at large.

For many years he was treasurer of Lebanon Classis, a body then of unusual size, which entailed a vast amount of labor upon him. All this he patiently, cheerfully and faithfully performed to the general satisfaction of the members. He was also one of the guardians of Palatine College at Myers-town; an earnest friend of Bethany Orphans' Home at Womelsdorf, and a member of the "Board of Control" of the Common Schools of Lebanon. But his special interest was centered in the work of the Board of Commissioners for Foreign Missions of the Reformed Church, of which, for the past nine years, he was the honored secretary. Upon resigning the pastorate of St. John's church, he gave his whole attention, nearly, to the work of the Board, recording its proceedings, corresponding with the missionaries in the field, and visiting the various churches, where invited, addressing them in behalf of the cause which lay so near his heart, and for which he gladly devoted the failing energies of his active and highly useful life.

Although Dr. Johnston's early advantages were limited, as stated above, yet he was always a diligent student. His honorary degree of Master of Arts was received from Delaware College, Delaware, and that of Doctor of Divinity from Marysville College, Tennessee. He was an impressive speaker. The surviving members of his household are the widow, formerly a Miss H. R. Frailey of Philadelphia, two sons and four daughters—Thomas and James C., both physicians; Mrs. S. P. Raber, Mrs. Robert Marshall, Miss Mary and Miss Jennie. They share the sympathy of many friends, in this hour of their great bereavement.

The funeral took place on Thursday afternoon, June 16th, in St. John's Reformed church, Lebanon, Rev. G. B. Resser, pastor. The sermon on the occasion was delivered by Rev. Benjamin Bausman, D.D., from Colossians 4: 7, "A beloved brother, and faithful minister, and fellow-servant in the Lord." The services were participated in by Rev. Drs. F. W. Kremer, G. Wolff, J. E. Hiester, C. F. McCauley, Professor George Mull, and the writer. All the members of Lebanon Classis, save one, and representatives from Philadelphia, Mercersburg and Lancaster Classes were present. The large congregation in attendance evinced the affection and esteem in which the deceased was held by the community at large. The interment was in Mt. Lebanon Cemetery.

"Servant of God, well done!
 Rest from thy loved employ;
 The battle fought, the victory won,
 Enter thy Master's joy!"

D. V. H.
 Philadelphia, June 29th, 1887.

The German Mission in New York.

The readers of the MESSENGER have been informed from time to time of the progress of this mission, and also of the recent consecration of its handsome new church on 52d street, near Ninth avenue. Since it was started, some six years ago, under Pastor Fox, it has had many difficulties, some of which seemed at the time to be insuperable; but it grew in grace as well in numbers, and it soon began to be felt that if it was to succeed as it should, it ought to have a better and larger house of worship. And so thought Martha Ruck, one of its founders and most active members, beloved by all alike. But she was suddenly called away to her heavenly home a few years ago, before the brethren were prepared to arise as one man and build the house of the Lord. She, however, and her good works were not forgotten, and it was not long before it was agreed that a new church should be erected and called after her name and her namesake in Scripture. Such a proposition as this gave a new impulse and a new inspiration to the undertaking, and the men as well as the women all became busy Marthas in giving and working for the new enterprise.

Elder John Ruck, her husband, a master builder, who for many years has been putting up block after block of brown stone

fronts in New York and Brooklyn, encouraged by the willingness of the congregation to give, agreed to erect the new house of worship on his own responsibility, heading the list of subscribers with a large contribution of his own. He paid \$15,000 for the ground on which the church was to stand, and made himself responsible for a still larger amount for the erection of the building.

As the time drew near for its consecration—on the 15th of May last—his son John, a lawyer, had prepared the deed by which the entire property in fee simple was passed over to the trustees of the congregation, for which they gave him a mortgage for a part of the remaining indebtedness. These papers were shown to Dr. Miller, President of the Board, and myself, for examination, and were found to be drawn up in proper form. Further, the son presented us with a paper, giving an itemized account of the entire cost of the church, of the subscriptions of Elder Ruck, \$5,000, of contractors, of the congregation and others. The indebtedness, apart from the mortgage on the ground, was at the time of the dedication about \$12,000; but since then it has been considerably reduced. It is proper also to add that Mr. Ruck superintended the entire work from beginning to end, extending over a period of a year, by which there was much saving, without charging for his services. We mention such facts as these, because we think they ought to be known, and because many of our readers will be glad to hear them.

All the services connected with the dedication—as already reported in the MESSENGER—were of a truly interesting and refreshing kind. We were much edified by the lively, enthusiastic worship on that occasion, by the exercises in the Sabbath-school, and by the discourses of Dr. Seibert, Dr. Kniest, Prof. Hauser, and Dr. Miller. The latter, we thought, preached a better discourse in New York than any that we have heard from him in Pennsylvania. We, ourselves, never had a more attentive audience, as we felt, than when we preached to the people, in English, about Holiness to the Lord.

It was a happy day to all alike. It seemed to us as if the sainted Martha, with other loved ones, were looking down from the heavenly hills upon the congregation in its new house of worship. A Reformed elder of age and experience said he had never seen such a day for the Reformed church in New York.

The services were for the most part, of course, in the German language, but room was made for several discourses in the English, which, it was said, were pretty well understood, especially by the young people. The mission wisely allows this language to be used as far as necessary or useful, in the Sunday-school, catechetical class, and to some extent in the church. Thus, entire families, old and young, are kept together in the same congregation. As a consequence, at no distant day, if all things go well, we may expect that an English mission will grow up somewhere in the neighborhood of the mother church.

The debt on the new church is, of course, considerable,—enough to tax the energies of the congregation for some time to come to remove it out of the way. As, however, it has done so well thus far, and with most of its members in humble circumstances, has given so freely of its means, we would urge again our churches, English and German, to extend to these our German brethren, a helping hand, by sending in liberal contributions to Pastor Fox, to pay off the debt as soon as possible. Something of this kind has been done already, but much remains to be done. As a church we wish to be represented in the large cities, and as here there is an opening of this kind, Pastor Fox and his people should not only have our prayers and sympathies, but also an active help and support. They are engaged in a good work. As we look at it, and we think we know something about it, we know of no mission under the Board, which, in all of its bearings and relations, promises more for the future strength and respectability of our church. Let gifts then be forwarded to Pastor Fox, who has no time to go around and gather them up himself. T. A.

Allentown Female College Commencement.

Commencement week was opened on Monday evening by a meeting of the Alumnae Association in the college chapel. Miss Maggie Renninger presided. Essays were read and selections of music were rendered by members of the association, and an address by the president of the institution.

The art reception was held on Thursday evening. This annual feature was the most successful in the history of the college, and attracted an unusually large number of people. The art department is in charge of Miss Poole and the excellent specimens of work turned out by her pupils bears evidence to her own skill and her capacity to impart instruction in art to others. The walls of the large parlor and reception-room were literally covered with works of art. There were beautiful paintings that showed skill in the treatment of their subjects, portraits that looked like excellent likenesses of the originals; handsome screens and scarfs that betrayed taste and a delicate sense in the arrangements of design and in coloring; here and there were little, unpretending pieces of work that attracted attention by their artistic conception and beauty of finish; and,—well, we may say it was an exhibition that reflected credit upon all concerned, and which called forth the unstinted praise of many who were fully competent to pass judgment in the case. During the evening Miss Poole announced that the Desher gold medal offered for the greatest improvement during the year and proficiency in painting was awarded to Miss Florence Iredell. Honorable mention was made of Miss Lizzie Farley, Miss Nettie Eadie and Miss Katie Kimball. Certificates attesting to their having finished the course in painting, were awarded to Miss Lillie Troxell and Miss Aggie Blasser, who are now entitled to teach the art.

On Friday morning the commencement exercises took place in Music Hall. Rev. O. E. Hay, of Allentown, led in prayer. There were five young ladies in the graduating class: Miss Linnie Erdman, Macungie, Pa.; Miss Florence Iredell, Allentown; Miss Jennie Reichard, Allentown; Miss Alice Saylor, Allentown; Miss Mary Shafer, Middletown, Md. The music for the occasion was furnished by members of the musical department of the college, under the direction of Miss Carrie G. Reinhard. One of the local papers

speaks of it in the following terms: "The music on the piano was of a superior order and the numbers were rendered in a charming manner." The Emily Gernant medal was awarded to Miss Sylvia Schaffer, of Derry Church, Pa., for the greatest proficiency and zeal in music. The Alumnae medal for the best manner of delivery was awarded to Miss Mary Shafer, of Middletown, Md.

After commencement exercises a collation was given in the large school-room by the Alumnae, which was enjoyed by a large number of guests. Addresses were delivered by Rev. N. Z. Snyder, of Bethlehem, and Rev. George H. Johnston, of Philadelphia. This year the number of students was greater than last year. The prospects for the coming year are encouraging. The fall term of the Female College will open on Monday, September 5th.

A Church Jubilee.

The Emanuel Reformed Church Celebrates its Twenty-fifth Anniversary.

The Emanuel Reformed Church, Thirty-eighth and Baring streets, Rev. John B. Kneist, D.D., pastor, on Sunday, 26th ult., celebrated all day its twenty-fifth jubilee. The church, which was tastefully decorated with flowers, plants and wreaths, presented a very pleasing appearance. In the morning special jubilee songs and anthems were sung.

The sermon was preached by Rev. A. Emil Dahlman, pastor of the Reformed (German) church, at Seventeenth and Fitzwater streets. He spoke on "Steadfastness in faith and hearty thankfulness," and exhorted the congregation at all times to be faithful to the doctrines taught by the Church, and to render their thanks and praises to their Great Ruler in all vicissitudes of life. He then gave a brief account of the manner in which the first chapel was established by W. D. and Christian Gross over an icehouse on Mt. Vernon street, between Thirty-seventh and Thirty-eighth streets, in 1862.

The congregation then numbered forty-two members. In 1872 the present church was dedicated and opened in May, 1873, at a cost of \$60,000, the Gross brothers contributing \$24,000 towards the amount. The church has now a congregation of nearly 400 members.

The afternoon was devoted to the children's services, and an address was made by Rev. J. G. Wiehle, D.D. In the evening Rev. W. Walenta, pastor of St. Luke's Reformed (German) church, Twenty-sixth and Girard Avenue, preached in German from the 103d Psalm on the text: "Praise the Lord, oh my soul, and forget not all His benefits." Addresses were made by Rev. G. H. Johnston, of the Reformed Church of the Strangers, Fortieth and Spring Garden streets, and Frank Lambader.

New Subscribers.

Rev. H. K. Binkley, our General Agent, reports that he obtained 24 subscribers in the Stoytown charge, of which Rev. W. D. Lefevre is pastor. The pastor aided in the work, accounts for the result.

An active pastor sends us 8 trial subscribers, according to our offer at 50 cents, until 31st of December, 1887. He adds the remark: "Above subscribers are result of personal efforts made."

Another pastor who has been equally as active as the other, sends a few names under the same offer, and says he will send some more.

This is the result always, when pastors have a mind to work for the Church paper, and the interests of their members. Hope to receive many more such letters. C. G. F.

Important Action of the Board of the Theological Seminary, Tiffin, Ohio.

WHEREAS, Rev. J. H. Good, D.D., one of the professors in the Theological Seminary, has been in an impaired state of health for some months, and consequently unable for a while to attend to his duties as professor; and, WHEREAS, His present condition seems to involve a doubt whether he will be able to resume his professorial duties in the future; and,

WHEREAS, In any event, proper relief from duty should be afforded him, with the hope and prayer for his ultimate recovery; and,

WHEREAS, It is important to have his department, so long and ably filled by him, supplied with the necessary teaching force at the opening of the seminary next fall, therefore,

Resolved, That the Board of Trustees hereby appoint Prof. A. S. Zerbe, Ph. D., and Rev. H. W. Hibbsman, D.D., to carry forward the instruction of the students in Dr. Good's department for the time being, or until the Ohio Synod shall otherwise direct; and that they be authorized to divide the several studies among themselves as they may mutually agree upon. Adopted.

S. B. YOCKEY, Pres., G. G. PRUGH, Sec., Dayton, Ohio, June 22, 1887.

Palatinate College.

Commencement week at Palatinate College, Myerstown, Pa., was an enjoyable occasion. Although occurring at the same time as the Centennial Exercises at Lancaster, yet the chapel and halls leading to it were crowded, and many went away for want of room.

Wednesday evening, June 15th, the Palatinate Literary Society celebrated its 20th anniversary. Four of their number delivered orations, and acquitted themselves creditably. George F. Meredith, Esq., of the Norristown Register, addressed the Society, and gave an excellent talk on "Life's Coronation."

The music for the evening was given by the musical department of the college, assisted by the college orchestra. It was a pleasing feature of the occasion.

Thursday, Commencement Day, dawned bright and clear. Long before 9.30 A. M., the time set for the opening exercises, the chapel was filled. At the appointed time the Board of Managers, Faculty, and Graduates took their places on the platform. There were two graduates in the English course, and five young men finished the classical course to the

end of the Freshman year. The Salutatorian, C. E. Arner, New Mahoning, Pa., received the scholarship prize, awarded the one receiving the highest grade in the classical course.

The orations delivered by the young men were well received, and the Valedictorian, Miss Fannie Brunner, Campbellstown, Pa., spoke in a natural, unaffected style. Special mention is due to the easy, graceful manner, which the pupils of Palatinate College have in their platform exercises, and much credit should be given to the training which they receive in the elocutionary department of the school. This department has been and will be in the care of an efficient teacher. The music rendered by members of the musical department was up to the high standard to which this part of the school has attained.

In the afternoon of Thursday, the alumni of the institution held a business meeting, and in the evening Rev. Viven, Royersford, Pa., addressed them on "A Question in Political Economy."

After this the alumni and friends adjourned to the dining-room to enjoy refreshments and toasts.

Thus closed another successful year at Palatinate College.

Appointment of Agent of Franklin and Marshall College.

The Centennial Committee of the Board of Trustees and the Alumni Association of Franklin and Marshall met Tuesday afternoon, 28th ult., in the study of Dr. Titzel, in the First Reformed church, Lancaster, Pa. Prof. J. S. Stahr was appointed agent to prosecute the work of endowing the president's chair, in memory of Dr. J. W. Nevin, and securing funds for the other purposes contemplated in the Centennial movement. Prof. Stahr is to receive such help from Dr. Thomas G. Apple as the latter can give. Provisions will be made by the faculty for Prof. Stahr's work in the college.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

Our Own Church.

Pennsylvania.

Altoona.—Rev. D. S. Dieffenbacher closed his second year's pastorate in Christ Reformed church, Altoona, Pa., June 14th. During the two years, one hundred and fifty members have been added to the congregation; eighty-three children and eleven adults baptized; eight hundred and seventy-three dollars contributed for general benevolence.

Baldwin.—Rev. H. H. Sandoe, has accepted a call to the charge lately served by Rev. J. W. Alspach. He has already entered on his duties. His P. O. address is therefore changed from Harmony to Baldwin, Butler county, Pa.

Saegertown.—The church at Saegertown, Rev. A. A. Black, pastor, has just undergone a thorough re-fitting, mainly at the hands of the energetic ladies of the congregation. In the early spring, when a society was organized, they resolved to undertake the necessary repairs, and to raise the funds without resorting to any outside issues, such as festivals, dime socials, &c., &c., which have come to be so common. They were seconded in their efforts by almost the entire membership contributing liberally, and showing great interest in the movement. The pews were reupholstered in damask, the chancel chairs in plush; important improvements in the way of finishing and beautifying, were made on the reading-desk, altar and pulpit, and a first grade ingrain carpet was put down, covering, not only the aisles, but the entire floor. The church, having been finely frescoed and repainted a few years ago, now presents a rich and artistic appearance, and is, in every respect, a model house of worship.

Pittsburgh.—The Rev. J. Herold of Youngstown, O., has received and accepted a call from the German congregation in Pittsburgh, Pa., made vacant by the resignation of Rev. M. F. Dumstrey, who removed to Zelionople, Pa.

East Mauch Chunk.—Children's Day.—The congregation at this place enjoyed a day of praise to God in the festive and flower service of the Children's Day. All, young and old, enjoyed the day and services. The pastor, Rev. J. E. Freeman, made a short address. Among the decorations was a church made of roses by three young men. There were also a ladder made of roses, and an arch made of flowers.

Lebanon.—St. Mark's.—Rev. O. P. Steckel, pastor-elect of St. Mark's congregation, lately organized in Lebanon, Pa., preached his introductory sermon on Sunday, the 26th ult. The new congregation starts on its career with a good deal of enthusiasm. Rev. Steckel's address is Lebanon, Pa.

Martinsburg.—Sunday-School Anniversary.—June 26th, 1887, was a gala day for the St. John's Reformed Sunday-school of Martinsburg. The occasion was the twenty-third anniversary of its organization. The other schools of the town were invited and were present. The altar was beautifully decorated with flowers. Back of the pulpit was the motto—Anniversaries—"We greet you as co-workers." To the left of the motto was a triangle, and to the right a shield of flowers. The programme was well selected and successfully carried out. Everybody went away pleased, wishing the school many returns of so pleasant an anniversary.

The following are some of the statistics of the school:—During these 23 years it had twelve superintendents; it was organized as a distinctively Reformed Sunday-school, with 94 scholars. Its present membership is 114; average attendance, 82. Amount contributed during the last two years, \$187.93; of this sum \$52.31 was given for missions. During these years the mortality has not been very great—two superintendents, five officers, two teachers, and eight scholars passed from the church militant to the church triumphant.

Short addresses were delivered by the Presiding Elder of the M. E. Church, Rev. Leidy, by the Rev. Sanson, of the Presbyterian church, and by the newly elected pastor.

Much of the success of the school and of this anniversary is due to the active and efficient superintendent—Elder John L. May.

Hamburg.—Children's Day was observed in St. John's church, Hamburg, Pa., on Sunday, June 26th. In the morning the Sunday-school attended services in a body, and the pastor, Rev. G. W. Roth, preached a sermon specially for the young. In the evening the Children's Day Service proper was rendered by the school, and addresses made by the pastors—the Lutheran pastor is Rev. O. D. Miller. Floral decorations were extensive and very handsome. The large church was filled with attentive listeners, and all enjoyed the first observance of the day at Hamburg. A collection was lifted for beneficiary education.

Manor Dale.—Emmanuel Charge.—The holy communion was celebrated in the Emmanuel charge, of which the Rev. J. F. Snyder has been pastor for twenty years, June 1st. A class of seventeen young persons were added to the communicant membership by confirmation. Three persons were also added at the spring communion—one of these was over eighty years of age. This congregation has grown from sixty to three hundred members during the present pastorate, and the charge has been narrowed down from four to one congregation. A parsonage has also been built by the Emmanuel congregation, the Lutheran's interest in the church property bought, and the church rebuilt at a cost of about \$6,000. The communion was not only a refreshing season, but was also one of the largest in the history of the congregation.

New York.

Brooklyn.—The German Mission church in Brooklyn, E. D., N. Y., which has been vacant over six months, has extended a call to Rev. W. Walenta of Philadelphia, which he has accepted. He expects to enter upon his new field of labor about the middle of August.

Ohio.

Akron.—On Sunday, the twelfth of June, the Rev. Dr. J. Dahlman, pastor of the First Reformed church (German), celebrated the twenty-fifth anniversary of his ordination to the holy ministry. The Rev. N. Gehr, one of the committee that ordained him, preached on the occasion both in the morning and evening.

Farmersville Charge.—Schleifer's Church.—Rev. A. E. Baichly, pastor. The holy communion was celebrated by this congregation, on the 12th ult. It was the largest in the history of the church. Ninety-six communed. Great interest and impressiveness prevailed in the service. Three adult persons were received into the church, two by baptism and one by confirmation. A good collection was lifted for benevolence. The pastor is greatly encouraged in his work and has the confidence and affection of the people to help him. At Farmersville the communion a few weeks ago was very large, with several additions also to the church.

Missouri.

St. Louis.—Rev. W. H. Horstmeier has located in the city of St. Louis, Mo., with the view of organizing a congregation there, and entered upon the work on Sunday, the 26th ult., having for the present the use of the North Presbyterian Church. His address is 1229 N. Broadway, St. Louis, Mo.

Personal.

In a letter recently received from Rev. F. E. Vandersloot, we learn that this aged father has been in ill health during the past winter. He soon will be in his 81st year. He is patiently waiting the summons to come up higher and enter on the rest and glory of the heavenly world. He recently lost by death a sister, Mrs. M. L. Coates, whose obituary will appear in our next issue. Of the family of 14 children, only three survive, Rev. F. E. (the eldest of the three), Mrs. Emma E. Hake of York, Pa., and Albert, residing in Illinois.

The degree of D. D. was conferred upon Rev. W. A. Hale of Dayton, O., and upon Rev. J. A. Peters of Danville, Pa., by the Board of Trustees of Heidelberg College, Tiffin, O., at the late commencement.

Prof. Thomas S. Stein has been elected acting principal of Schuylkill Seminary, Fredericksburg, where he has occupied the chair of languages and classics for the past three years. He is about 40 years of age, was born near Annville, Pa., and is a graduate of Franklin and Marshall College.

Clerical Register.

The P. O. address of Rev. E. Garver Williams is changed from Canaan to Bellevue, Ohio.

The P. O. address of Rev. G. E. Metgar is changed from Anna to Summum, Ill.

Old Guardians.

Any one wishing bound copies of *The Guardian* for a number of years can obtain the same at 50 cents a volume by addressing Rev. H. F. KEENER, Latrobe, Pa.

Acknowledgments.

Foreign Missions.

Received at Harrisburg, from May 25th, 1887, to June, 26th, 1887, inclusive.

Rev. A. G. Berkey, from Waynesburg chge, O.,	\$16 00
Rev. G. Graedel, Seattle, Washington Territory, for Miss. Letters,	50
Rev. J. P. Stahl, Somerset, O., from St. Paul's ch., Glenford chge,	18 41
Rev. Michael Kofler, Scotland, Dakota, from "Friedens-Gemeinde,"	25 00
Mrs. Dickel, 5001 and Mrs. Geo. B. Kelker, 500, Harrisburg, Pa.,	10 00
Miss, Soc., Grace Ref. church, Kearneysville, W. Va., per Rev. B. F. Bausman of Shepherdstown, W. Va.,	3 25
Rev. James R. Lewis, from Maquoketa charge, Iowa,	4 50
A Friend of Missions, Sugar Creek chge, Pa., per Rev. J. W. Myers, Taylor, Pa., for Girls' School,	5 00
Rev. J. B. Kerschner, from Zion's Ref. ch., Millersburg, Pa.,	1 00
Mrs. Maria C. Bowman, Harrisburg, Pa., for Girls' School,	5 00
Rev. Geo. W. Snyder, from Second Ref. church, Harrisburg,	4 95
Henry R. Henry, treas. St. Mark's Ref. church, Philadelphia,	5 00
Geo. Hill, treas. E. Susq. Cl., from St. John's Ref. ch., Ringtown chge, 253; Turpottville ch., for Girls' School, Sendai,	14 59

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Rev. F. P. Hartmetz, Archbold, O., from Brush Creek chge,	5 00
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Joseph Sechler, treas. Classis Northern Illinois, coll. at Chicago,	6 00
Rev. J. M. Schick, treas. Somerset Cl., from Beams ch., Rev. L. N. Burger, pastor,	23 00
Rev. J. H. Beck and Eliza M. Beck, Mt. Eaton, O., per H. B.,	10 00
Rev. J. S. Strassburger, D.D., treas. Lehigh Cl., viz., from Rev. J. N. Bachman, Jacksonville chge, 10.00; Jordon chge, Rev. E. J. Fogel, pastor, 2.86,	12 86
Rev. W. A. Haas, treas. W. Susquehanna Cl., viz., Miss. Soc., Rebersburg, Pa., Rev. J. Dotterer, 11.72; Ref. S. S., New Berlin, Pa., Rev. T. R. Dietz, 6.11; Mrs. Mary E. Bogar, 5.00,	22 83
Rev. A. H. Kanne Horn, Iowa, from his church's Mission Festival,	25 00
Mrs. Mary M. Brownback, treas. Women's Miss. Soc., Phila. Classis, for Female Seminary Building,	25 00
Henry Strunk, treas. Millifield Ref. S. S., for school building in Japan,	28 30
Rev. D. B. Schneider, Marietta, Pa., for Miss. Letters,	30
Rev. G. Dickie Gurley, Tipton, Iowa, viz., Miss. Halle Snyder, 2.00; Hebron cong., Tipton chge, 1.25,	3 25

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In a little book just published by the Judson Printing Co., New York, a large number of practical, though novel, receipts are given for making cakes of various kinds, from the informal griddle-cake to the stately bride-cake, without eggs, by the use of the Royal Baking Powder. Experienced house-keepers inform us that this custom has already obtained large precedence over old-fashioned methods in economical kitchens, and that the product is frequently superior to that where eggs are used, and that less butter is also required for shortening purposes. The advantage is not alone in the saving effected, but in the avoidance of the trouble attendant upon securing fresh eggs, and the annoyance of an occasional cake spoiled by the accidental introduction of an egg that has reached a little too nearly the incubatory period. The Royal Baking Powder also invariably insures perfectly light, sweet, and handsome cake, or when used for griddle-cakes to be eaten hot, enables their production in the shortest possible space of time, and makes them most tender and delicious, as well as entirely wholesome. There is no other preparation like it.

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Miscellaneous.

A June Idyl.

BY WILLIAM M. BRIGGS.

All day—all day—the Brier Rose
Has whispered to the sleeping Vine,
"To-night—to-night—ere daylight close
I'm wedded to the Columbine;
And he has said, dear friend, to me,
'My yellow vest I'll wear for thee,
My doublet red and stockings fine!'
"The roses all are wide awake,
There's something in the wind—they know
it;
The fireflies loiter in the brake,
The very zephyrs seem to blow it;
The asters nod, the grasses bend,
And from the neighboring marsh they'll
send
Their orchestra and bridal poet!"
The Vine slept on; the evening breeze
Breathed low with odors sweet upon it,
The blue-bells sang, and from the trees
There boomed a soft aerial sonnet;
And every flower that seeks the sun,
And all the tendrils bright that run
Sought each their go-to-meeting bonnet!
But what they said and how they wed
(The bride was blushing like a berry),
And how the crickets piped and led
The band with music shrill and merry,
'Twould take a wiser man than I
To tell the reasons how or why
They were so very happy—very!

—Independent.

Selections.

If a man is faithful to the truth, truth will be faithful to him. He need have no fears. His success is a question of time.—Prof. Phelps.
Whosoever would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.—Calvin.
He serves the best who loveth most
His brothers and Thy own.
Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies
The joy of doing good.

—Whittier.

Worldly cumber will hurry a man from his bed without prayer; to a sermon, and from it again, without prayer. It will choke prayer, it will choke the word, it will choke convictions, it will choke the soul, and cause that awakening shall be to no saving purpose.—John Bunyan.
We read that after His resurrection many bodies of saints arose and appeared in the holy city; we may take this not only as a fact, but as a parable; for surely there is to us a resurrection of our holy dead, even while we are in the body. But it will be only when we are in the "holy city" of duty that we can expect to meet them. When our steps wander from the sacred streets, and we are in danger of being faithless, surely we may hear their feet, we may feel the touch of their hands upon us, and hear their voices restraining us, beckoning us back.—Standard of the Cross.

Personal.

Frank James, the ex-bandit, has come out for prohibition.
James Russell Lowell was one of the most prominent of all Mr. Gladstone's guests at his garden party on Saturday afternoon.
Nina Van Zandt, who claims to be the wife of August Spies, is rapidly failing in health. It is said that she will probably die before the Supreme Court has rendered a decision in her lover's case.
Washington and Lee University, in Virginia, which had previously conferred the honorary degree of Doctor of Letters on Mr. Cable, has paid the same compliment to Mr. Thomas Nelson Page.
The Emperor William dines at five. When guests have been invited dinner is served in the Blue Room above, in the Empress's apartments. The meal is usually of five courses. Of these fish, with a sip of wine, and roast, with some light red wine, are the Emperor's favorites. Formerly, like most of Prussia's famous men, he was a heavy eater. Now, however, the difficulty is to make him eat enough to sustain his strength. Wine he never has been very fond of. Fruit he eats with great relish, ending dinner with a small glass of champagne. He never eats at night.

Science and Art.

Gelatine is the latest adulterant of butter. By adding gelatine, which absorbs ten times its weight of water, the consistency of the butter is retained and the water adulteration is not noticeable.
It is not necessary to have different metals to obtain a current of electricity. Iron in nitric acid and iron in sulphuric acid, the two fluids being separated by a porous partition, will give a current, one plate wasting away while the other is thickened.
Steam and gas fitters have just learned that graphite properly prepared is superior to red lead for making joints and connections. It is said that this article will not "set" under any conditions, but that it makes a perfect joint and preserves the iron from rust.

Freshly-made glue is stronger than that which has been repeatedly melted. Too large a quantity should not, therefore, be made at a time. Glue may be freed from the foreign animal matter generally in it by softening it in cold water, washing it with the same several times, till it no longer gives out any color, then bruising it with the hand, and suspending it in a linen bag beneath the surface of a large quantity of water at 66 degrees F. By doing this the pure glue is retained in the bag and the soluble impurities pass through. If the softened glue be heated to 122 degrees without water and filtered, some other impurities will be retained by the filter, and a colorless solution of glue be obtained.

A new idea is a bed-spring which shall serve as a fire-escape in time of danger. It consists of four sets of springs, 7 feet long and just wide enough when laid together to sit in a bed-frame. Each set is attached to the adjoining one by a clamp, which unites iron appendages fastened to the end of the springs. These appendages add to the length of the arrangement so as to make it about 30 feet long while hanging out of the window. One side of each set of springs is fitted with rungs made of wrought-iron, the only part of the contrivance not steel. These rungs, which are on the outside when the springs depend from the window, and about fifteen inches apart, form a pretty strong ladder, which may be made use of for descent.

Items of Interest.

A careful estimate of the damage from forest fires in Northern Michigan in May, puts the total loss at \$7,000,000, including \$2,500,000 caused by the destruction of the town of Lake Linden. Only eight lives are positively known to have been lost. Great destitution prevails throughout the burned district.

Exactng.—At a Socialist meeting in Paris—"Fellow-citizens, my opponents assert that I am not a materialist. I swear to you that I was only married by the civil rite, and that not one of my six children has been baptized." "That's not enough," cries an independent voter, "before soliciting our franchises you must be buried under religious ceremonies."

The United States Brewer's Association, recently in session at Baltimore, reported its assets at \$1,726,000, and that it had received during the year \$1,198,000, making a total of \$2,924,000. The Association appropriated \$5000 to oppose Temperance agitation in each of the States of Michigan and Texas, and \$3000 for Tennessee. We wonder in what way they use the balance.

There is a community of Finlanders in Kikikat county, Washington Territory, and they are a most industrious folk. When there is a new addition to the community from Finland the settlers gather together, and in a few days build a house and fence a farm for him. There is no season in which they are idle. During the run of salmon they work at the canneries and fish wheels. When winter comes they are in the timber, cutting rails, posts, and fuel.

The United States Treasurer reports that the total circulation—coin and currency—on May 31st, 1887, was \$1,297,256,560, being a net increase of \$58,566,545, as compared with the circulation May 31st, 1886. The increase by items was as follows: Gold coin; \$16,879,944; standard silver dollars, \$2,463,384; subsidiary silver, \$2,346,842; gold certificates, \$10,840,952; silver certificates, \$49,956,199, and United States notes, \$4,521,722; total, \$87,009,043, which amount was reduced to \$58,566,545 by a decrease of \$28,442,498 in the circulation of national bank notes.

The Chapter Coffee house, in London, near St. Paul's churchyard, historically well known as the resort of the wits and the city celebrities of other days, is about to be pulled down, and rebuilt in the style of a modern tavern. It has, like most houses of its class, changed its character for many years past; but it still remains a place of interest by reason of the traditions of the spot. Churchill and Bonnell Thornton were habitual frequenters, and Goldsmith's "favorite corner" was long one of its notabilities. Chatterton, in one of his letters, says, "I am quite familiar at the Chapter, and know all the geniuses there." Booksellers haunted its dingy boxes, as did more particularly clerical personages. It was a popular belief that some of its customers in sober black were curates out of employment, who were always ready to write a sermon for a guinea if fortunate enough to get an order for a job of that sort. Sir Richard Phillips, Mrs. Gaskell, and other writers have furnished sketches of the Chapter and its habits; but its history is well deserving of a more exhaustive treatment than it has hitherto received.

Useful Hints and Recipes.

A List of Healthful Summer Drinks.

MAPLE BEER.—To four gallons boiling water put one quart maple sirup and one tablespoonful essence of spruce; when about milk-warm add one pint yeast, and when fermented bottle it. In three days it will be fit for use.

SARSAPARILLA MEAD.—Three pounds sugar, three ounces tartaric acid, one ounce cream tartar, one ounce flour, one ounce essence of sarsaparilla, three quarts water. Strain and bottle it, then let it stand ten days before using.

CURRENT SHRUB.—Boil currant juice and sugar, in proportion of one pound sugar to one pint juice, five minutes. Stir it constantly while cooling; when cold bottle it. Use like raspberry shrub, one spoonful or two to a tumblerful of water.

RASPBERRY LIQUOR.—A pint of raspberries in a quart of spirit must be corked tightly for a month; then clarify a pound of sugar in a pint and a half of water; filter off the spirit and add it to the sirup; mix well and put it in small bottles.

RASPBERRY VINEGAR.—Mash two quarts of raspberries in an earthen vessel, put them in a large stone bottle or jar, pour into them two quarts of good wine vinegar;

cork the jar slightly and let the juice distil in the sun or warmth for two or three weeks; then filter clear and bottle it, corking it well.

ORANGE SIRUP FOR ORANGEADE.—Rasp the peel off a dozen sweet and two Seville oranges with one pound of lump sugar. Rinse the oranges in a basin of cold water, and use this to moisten the sugar before boiling. When the sirup is well boiled and quite clear proceed as in the recipe for lemonade.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

THE STORY OF METLAKHTLA. By Henry S. Wellcome. Illustrated. Published by Saxon & Co., of London and New York. 1887. Pp. 483. Price \$1.50.

This is a book of thrilling interest and tells a tale at which the genius of Christianity might rejoice and then blush. Thirty years ago Mr. William Duncan found a tribe of cannibal Indians in British Columbia and since that time he has succeeded in civilizing and Christianizing them. They have built a very large church, have industrial trades, etc. They are one thousand strong and stand out so prominently as examples of the triumphs of Christian work, that in 1876 Lord Dufferin, then Governor-General of Canada, declared he could hardly find words to express his astonishment at what he had witnessed. That is the glory of the mission.

The shame which calls for the blush is that a bigoted bishop of the Church of England Missionary Society is now trying to force a state establishment upon them, for which they are not ready and to which they will not submit. These Indians are now seeking a home in Alaska, thirty miles from their present abode, and the object of the book is to secure a home under the auspices of our government. It is hoped they will succeed, as all title to their land is denied them and they must go into exile.

DRONE'S HONEY. By Sophia May. Boston: Lee and Shepard, Publishers. New York: Charles T. Dillingham. Pp. 281. Price \$1.50.

This is one of the most sprightly books of the season and will be enjoyed as good summer reading. The plot is engaging, the characters well defined but not overdrawn, and the style pure and captivating. The lesson taught is that people of education have no right to be idlers simply because they have means that enable them to do without work. There are thousands who might be profited by a study of the book. The cue is taken from Plato's Republic, which says that when once a young man has tasted Drone's Honey he will be sure to return to the land of the lotus-eaters.

THE MEDICAL BULLETIN: A Monthly Journal of Medicine and Surgery. Edited by John V. Shoemaker, A.M., M.D. Contents for June: Clinical Lectures; Original Communications; A Selected Article; Therapeutic Notes; Editorials; Medical News and Miscellany; Commercial News.

Terms: \$1 a year in advance. Philadelphia: F. A. Davis, Att'y, Publisher, No. 1217 Filbert Street.

ST. NICHOLAS for July is appropriate to the Fourth of July. Even the Brownies become imbued with the prevalent enthusiasm, and celebrate the day at night. Miss Jessie C. Glasier contributes an amusing sketch of negro child-life, called "A Gunpowder Plot." Miss Lillian Dynevor Rice presents "A Fourth of July Record." "Betty's Sunday," carries us back to the War of 1812, and tells of a brave little American girl's adventure with the enemy. The installment of "Winning a Commission" falls in line with these timely attractions of the number. Frank R. Stockton follows his last month's paper on "King London" with an equally entertaining description of life "In English Country." H. H. Boyesen commences a new "Tale of Two Continents," entitled "Fiddle-John's Family." Alexander Black, an amateur with a professional's experience, gives, in "The Amateur Camera," some useful hints to his fellow amateurs who have not his experience—the sort of advice that is not found in the books. "Juan and Juanita" are conducted by Miss Baylor through another series of adventures; and James Otis tells how the boarders in "Jenny's Boarding-house" recovered from the effects of the fire and made a startling discovery. Charles G. Leland has an article on "Bead and Wire Inlaying."

With its July issue the MAGAZINE OF AMERICAN HISTORY begins its eighteenth volume. Its contents are more than ever attractive this month. A portrait of Henry Laurens, the South Carolina statesman of the Revolution, graces the opening page, accompanied by a sketch of "Henry Laurens in the London Tower," from the Editor. General Arthur F. Devereaux follows with an account of "Pickett's Charge at Gettysburg." Mr. Justin Winsor, the accomplished Boston historian, contributes a valuable paper on "The Manuscript Sources of American History." General P. St. George Cooke, U.S.A., A.M., writes an interesting historic chapter on one of his early exploits in the Southwest in 1843, entitled, "One Day's Work of a Captain of Dragons." John M. Bishop discourses authoritatively on the "United States Mail Service." Dr. Albert Bushnell Hart contributes an article on "Biography of a River and Harbor Bill." George E. Foster gives the history of "Journalism Among the Cherokee Indians." William D. Kelley, Hon. Charles K. Tuckerman, James E. Deane, Walter Booth Adams, and others, contribute short papers. A new department appears, called "Historic and Social Jottings," which promises to be an agreeable feature of this admirably conducted publication.

Price, \$5.00 a year in advance. Published at 743 Broadway, New York City.

The July WIDE AWAKE ought to be put in the hands of every youngster in the land, for it opens with a long and delightful account of "Washington's Boyhood, Pursuits and Companions," written by William F. Carne. A stirring Fourth of July story, "The Use of It," is from the pen of Mrs. Harriet A. Cheever. "The Story of Keodon Bluffs," by Charles Egbert Craddock, is very fresh and bright in its humor. The Harvard Annex has a long article from the pen of one of its graduates, Miss Fyona Marie Brooks: "How

One 'Annex Maid' Began her Career." The Queen's Jubilee is commemorated by a pretty paper of anecdotes from the pen of an Englishwoman, Mrs. Raymond Blathway; the article is entitled "Every Inch a Queen." "The Secrets at Roseladies," The Indian Mound serial by Mrs. Catherwood, and "The Lost Medicine of the Utes," the Western serial by Mrs. Champney, are delightful this month. Mrs. Harriet Prescott Spofford's "Ballads of Authors," is about Cowper, and is called "Beside the Ouse." The La Rose Blanche War-times story is entitled "Poor Whitey," and relates to one of the Mount Vernon candlesticks of Washington's time. There is a good piece of biography in the "Successful Women" series, about Dr. Rachel Littler Bodley, the Dean of the Philadelphia Women's Medical College. \$2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending June 25th and July 2d contain—The Non-jurors, Quarterly Review; Victorian Literature, and Thomas Stevenson, Contemporary Review; The Present Position of European Politics; The United Kingdom, Fortnightly; The Restorers of Florence, Blackwood; Coleridge's "Ode to Wadsworth," Macmillan; The Pigeon as a War Messenger, Cornhill; The Foreigners in London, and The Albatross, and the Frigate-Bird Spectator; with instalments of "Major and Minor," "A Secret Inheritance," "Richard Cable," and "Major Lawrence," and Poetry. \$2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Among the new attractions in the musical line, is the book called "The American Song and Chorus Collection." It is a good collection of songs, or solos, with choruses, and with accompaniments for either piano or organ. The book will furnish enjoyment for many social evenings. The music is easy, so that it may be used at any evening party or other social gathering, with very little trouble, as the tunes will be quickly caught up, and the chorus parts naturally find people to sing them. And it is cheap, too. It will be mailed to any address on receipt of 65 cents, by Oliver Ditson & Co., Boston, Mass. The price, without postage, is 50 cents.

Married.

On June 4th, 1887, in Omaha, Neb., at the Episcopal church, by the Rev. Mr. Williams, Mr. Harry B. May to Miss Bertie L. Clemens, of Philadelphia, daughter of the late Rev. John M. Clemens.

At Fenneltown, Pa., June 9th, 1887, by Rev. J. N. Bauman, Mr. W. W. Fry, of New Alexandria, Pa., to Miss M. A. Bortz, daughter of Elder Wm. Bortz, of Fenneltown.

On June 14th, by Rev. G. A. Schwedes of Frostburg, Md., Rev. Robert O'Boyle, pastor of the New Centreville charge, Somerset county, Pa., to Miss Flora J. Bitner, of Centre Hall, Centre county, at the residence of the bride's relatives on Main street, Harrisburg, Pa.

At Reformed Parsonage, Ringtown, June 18, 1887, by Rev. W. B. Sandoe, Mr. Anson Owens, of Beaver Valley, Pa., to Miss Ella Erwine, of the same place.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

Action of the Consistory of St John's Reformed Congregation of Martinsburg, Pa.

In the all-wise providence of God, the Consistory of said congregation is called upon to record the death of Elder Frederick Hyle, who for years past has been a faithful worker and counsellor in the church, and who in his official and personal capacity, sought to advance the interest of Christ's kingdom. Always considerate, conscientious, and courteous in his deliberations and duties of our consistory, and an earnest worker with God's people, in advancing the cause of our Divine Redeemer.

And now that death has severed the fellowship, we have had together, our hearts are filled with sincere sadness. We would not murmur at this paternal dispensation, but submit to Him who doeth all things well. In the name of the congregation we represent, we lay upon the bier of our departed brother, this tribute to his memory. Our prayer is that the God of all consolation, may comfort the bereaved family and friends of the deceased and sanctify to us all the lesson of his life and death.

Resolved that a copy of these actions be published in the MESSENGER and Martinsburg Herald, and a copy of them transmitted to the family of the deceased.

LEVI BOLGER, } Elders.
JNO. L. MAY, }
W. H. OELLIG,
F. H. NICODEMUS, } Deacons.
WM. DAVIS, }

DIED.—At Hagerstown, Md., May 10th, 1887, Henry K. Tice, aged 76 years, 6 mos. and 23 days.

There are many who will remember Mr. Tice. From the time of his early manhood, he was prominent and influential, as a citizen and business man in the community to which he belonged, being, for the most of that time, a member of the business firm of Tice and Hammond, which, for many years prior to its dissolution a few years since, had been the oldest firm in Hagerstown. He was a member and an elder of Zion Reformed church. There are few in the congregation now whose memory extends backward to the time when he was not a member of its consistory. During all this time he was the faithful friend and supporter of the church. Particularly for many years previous to his death, he was one of the principal counsellors of the congregation; a leader of the flock; looked up to and con-

fided in by others. For several years past, he was in the congregation, the last remaining one, it may be said, of the generation to which he belonged. There is much that passes away with him; there is no one of his generation in the consistory now; over his grave we bid adieu to a revered and honored past.

The deceased was a man of distinctly marked individuality; what would be called a positive and strong character; standing out clearly among others and influencing other characters; of clear intelligence, sound judgment, strong will. He was a man of comparatively few words; a man to listen, to consider, to act. His power of attentive listening, careful consideration, and prompt and decided action was remarkable. Whoever went to him was sure of receiving a considerate hearing; sure also of receiving what help he might be able to give. He sought after truth, and right and justice. He would impress one as a man seeking to do justice. He was also firm and not easily moved. This was true both of his secular and his religious life. His faith was firm. He seemed to know nothing of the doubts and uncertainties by which many are troubled.

He was a man of much practical wisdom. Not the wisdom which comes from the study of books; for his education in the schools, like that of many of the best men of his generation, had been very limited. There is another and perhaps a more valuable wisdom that comes from the study of things. Of this he had much. He had learned much from the study of things, from having been conversant with men and the management of affairs. And it was characteristic of him that what he had thus gained by experience, he held not for himself alone. He was willing to impart it to others. His experience and wisdom were of service to many. He did much good by the counsel that he gave. Many a young man starting in business, many a business man, at some critical and trying time in his affairs, received valuable help from him.

It is not possible that the death of such a one should not cause grief and leave a deep sense of loss. In this grief there is much to be thankful for. We need to be thankful for his long life, and for what he was able, by God's grace, to be to those to whom he belonged and whom he loved. His death was no untimely death. He came to his grave in a good age, "like as a shock of corn cometh in his season." At home; in the bosom of his family; his wife and all his children by his side; ministered upon constantly by those whom he loved; tranquilly, as the sun goes down, so he passed away. And may he rest forever in peace!

DIED.—Fell asleep in Jesus, Sunday morning, May 29th, 1887, after a painful illness, Mrs. Amelia S. Achey, in the 53rd year of her age.

The decease of this mother has been a great loss to her husband and household. She was one of those Christian women whose glory and honor it is to be a true helpmeet to her husband, and true mother to her children. For a number of years adversity has beat hard upon the home. There were days dark and gloomy enough to try the faith of any one, how much more so of one whose temperament was such as to make its possessor feel reverses most keenly.

But be it said that it was those times when the true worth of her character was developed, and her trust in God perfected. When the heart was full of sorrow, then it was for the sake of those about her that she strove to keep up a brave heart, and when life was full of trouble she sought the very present help there is in God, who spoke peace to sorrow's waves, as He did to the waves of Galilee. She did not reach, by considerable, the time allotted to man, and her end was much sooner than one would have anticipated a few months ago.

She had suffered in silence, however, much longer than those who knew her were aware of, and for years the incurable dread disease of inward cancer was insidiously fastening itself upon her, giving only now and then a slight intimation of its growth and certain work. During these years her anxiety was centered on her afflicted son, and her devotion on her family, and it was her loyalty to them, in the fear of God, that she proved herself faithful to her husband, her family, and God, and by the trials of the past ten years she was chosen of God in the furnace of affliction and made meet for the inheritance of the saints in light. Her youth and early married life were bright and prosperous. And when reverses came upon her husband, just because of the summer through which they had lived, would the winter of adversity be felt all the more keenly. But, instead of filling the home with the chill of gloomy melancholy, it drew their hearts near to God, and when her last sickness came, with weeks of ceaseless pain and weary nights drawn out by absence of rest, she did not murmur nor repine, but patiently submitted and silently bore the discipline of suffering permitted of God, and thus proved that God's Holy Spirit had so perfected His work that impulsiveness was transformed into calmness, and nervous temperament into quietness, and impetuosity into patience, until patience having its perfect work, she, on the morning of the day that commemorates the coming of the Holy Ghost in all the plenitude of His grace, was released from her pain, and the weary, pain racked frame was given rest—the sleepless nights ending in the sleep in Jesus—and the world of trials left for the realm of triumph—the scene of discipline, suffering, disease, and death, quitted for the light of painless, joyous immortality.

And she hath left, as a legacy, to her husband and her family, the memory that she was a faithful wife and faithful mother, and strove, by the grace of God, to do her duty, and those for whom she lived have as their comfort, the assurance that the memory of the just is blessed. They need not sorrow as those who have no hope, for they are all united in the bond of that Christian faith which assures that God is the God of the living, and those who depart hence in Christ are forever alive with Him, as to their souls, while their bodies are asleep in the grave, hallowed by His benediction.

May the God of all consolation, whose peace passeth understanding, be ever with those that remain. Amen. PASTOR.

DIED.—In Waynesboro, Pa., June 7, 1887, Byron Mitchell Vandersloot, infant son of Harry H. and Ida Vandersloot, aged 5 mos. and 17 days.

DIED.—June 20th, in Steeltown, Bedford county, Mrs. John S. Ritchey, aged 31 years, 3 months and 24 days.

Religious Intelligence.

Home.

Over thirty of the students in Cornell University have announced their intention of entering the field of foreign missions.

Holy Trinity Episcopal church, in New York, has announced officially that the Rev. E. Walpole Warren, of London, has accepted the rectorship offered him, and will enter upon his new duties about the 1st of October.

In the Orthodox Friends' church at Haynesville, O., a village of about 800 inhabitants, Elwood Scott, an eminent minister of that society, recently closed a series of revival meetings which resulted in 120 conversions.

The Rev. W. E. C. Smith, of Emmanuel church, Boston, informed the Treasury Department that he proposes to import from England an iron church edifice, and requested to be informed whether it will be entitled to free entry. Assistant Secretary Maynard has written him that there is no law which would authorize the free admission of the article mentioned. He says, also, that the fact that such churches are comparatively inexpensive and are not manufactured in the United States, has no bearing on the question of their liability to duty.

The growth of the Catholic Church in this country has been remarkable. According to Sadleir's Catholic Directory, the Church comprises about one-sixth of the population—ten millions in an estimated population of 58,420,000. Its destinies are shaped by a cardinal, twelve archbishops, sixty-one bishops and 7,658 priests. There are 6,910 churches and 3,281 chapels. The theological seminaries number 36; the colleges 88, and the academies 593. There are 1,630 ecclesiastical students. In attendance upon 2,697 parochial schools are 537,725 pupils. The growth of the Church in a century has kept pace with the growth of the republic. A hundred years or more ago there were 25,000 Catholics in a population of 2,800,000. In 1790 there were but twenty-one priests in the United States. Brooklyn is noted as the diocese which has led all others in growth.

The action of Father McDermott, of St. Mary's, in excluding the Ancient Order of Hibernians from the requiem services at the church, has caused a widespread feeling of indignation among the members. As the order has not only, not been condemned by the Church, but is absolutely recognized as a lay Catholic beneficial society in several of the States, and is negatively so recognized in this, the general impression is that Father McDermott's action was entirely at variance with the ecclesiastical law that obtains in the archdiocese. Several of the leading men in the order were seen and in every instance Father McDermott's action was declared unaccountable and unjustifiable. None of the divisions—of which there are thirty-two in the city—met since the occurrence, but when they do meet it is stated that a course of action will be decided on, which will probably be an appeal to Archbishop Ryan to declare whether or not the society is condemned by the Church. Most of those seen declined to have their names mentioned, while others considered that an expression of individual opinion pending the action of the divisions would be more injudicious than otherwise. All were, however, agreed that the religious rights of the members of the order should be at once defined and recognized, and the question of how this must be done will exercise the members at their next respective meetings. James Jackson, 344 Dillwyn street, who is county delegate of the order, said that Father McDermott's action was entirely unjustifiable. "Under Archbishop Wood's administration," said he, "the society had been condemned, but Archbishop Ryan recognized it as a society of Catholic laymen. Its motto is 'Friendship, Unity and True Christian Charity,' and this it tries to carry into practical effect. None but Catholics and Irishmen are admitted to membership, and one of the rules provides that before joining a candidate must have approached the sacraments within one year. After joining the constitution provides in some States, and will shortly in this, that all the members approach the sacraments once a month in a body. Father McDermott says he has his doubts about any good men being connected with the order. Well, all I can say is that he knows nothing at all about it. Some of the most prominent men of the city and some of the best practical Catholics are connected with it." Mr. Jackson then went on to say that probably some members of the order belonged to the Molly Maguires, but whenever this was known those parties were expelled. Schuylkill county, at the time of the murders, was cut off from the society owing to the prevalence of outrages there. He said that the aggregate membership in Philadelphia is over four thousand, nearly all of whom are good practical Catholics and as such opposed to the teachings of anything subversive of religion or morality.

Foreign.

The question of divorce has become one of peculiar interest and importance in Switzerland, where divorces have become numerous. In ten years, according to a calculation just made public, 9,602 couples have been divorced, making an average for the whole country of 2.08 per 1,000. The evil complained of is general, but it is more pronounced in the Protestant than in the Catholic Cantons. Reactionary legislation is under discussion.

The recent Assembly meetings in the Scottish capital have given relief to a prevailing sentiment in favor of Presbyterian reunion. A motion was made by Dr. Candlish to the effect that federal relations should be established between the Free Church of Scotland and the English Presbyterian Church, among the provisions being that probationers in both churches should be equally eligible for vacancies in either country, and that ordained ministers in the English Presbyterian Church should be open to calls in the same way as those at home. The motion was carried, after some debate, by an overwhelming majority. A similar motion was made in the Assembly of the Established Church. It was warmly supported, but was finally sent to the Standing Committee, with instructions to report at next General Assembly.

A league against atheism was organized some time ago in France. The league is working to some purpose. Lectures are delivered regularly in the Hall of the Capuchins. Among the later lecturers have been M. Adolf L. Frank, member of the institute and

Professor of International Law in the College of France, and M. de Pressense, French Senator and Protestant clergyman. M. Frank spoke of the "Notion of God in History" with much effect, and M. Jules Simon, who occupied the chair at M. Frank's lecture, made a profound impression by the remarks he made. M. de Pressense took up the same subject on a subsequent evening. He referred to Jules Favre, Henry Martin and Eugene Pelletan, and has quoted from the latter, who summed up the thought common to them all, bringing down the house with applause—"God is not dead; it is we who should die without Him."

While Stanley is about to lead an expedition into Africa to rescue Emin Pasha and Signor Casati, nothing is heard of any purpose to extend succor to the two white missionaries who are now held in captivity by the King of Uganda. One of them is a Catholic priest, and the other is Mr. Mackay, whose scientific labors on the shore and among the islands of Victoria Nyanza have made him known to all geographers. The colleagues of these two unfortunate men were turned out of Uganda last summer by her savage monarch. Mr. Ashe, one of the expelled missionaries, has just returned to England and has printed a pathetic appeal in behalf of his imprisoned friends. There is as yet, however, no indication that Stanley's party, who will approach within at least 100 miles of Uganda, will try to do anything for the white captives there. He may decide that it will jeopardize his main purpose to go anywhere near the capital of the ferocious Mwanga. These two white men were retained in Uganda because they are experts in the use of tools. Mwanga finds that white mechanics and the wonderful tools they have brought with them are very desirable adjuncts to his Court. If Mackay had not been able to turn his hand to so many useful occupations he would probably have been back in England by this time. It was he who built a cart, and astonished the natives by furnishing a substitute for human backs as a means of carriage. He also dug wells, built a few houses that looked quite palatial among the huts of Uganda, gave points in agriculture to native farmers, sailed the great Nyanza in his little vessel Eleanor, and did many other wonderful things that made him a great name among the Waganda. If he is still alive there is little doubt that to-day he is plying the carpenter's or some other ingenious craft of the white man around the royal premises in Mwanga's chief town. However busy he may be, it is certain that his heart is very heavy for his English brethren are gone, and 300 native converts, all that are left after the recent terrible massacres of Uganda Christians, have fled into the depths of the forests to escape the fury of their savage ruler. Such men as Mackay and his white comrade are too brave and good to be left to perish without an effort to save them, and it is too early yet to believe that they will be abandoned to their fate.

FROM FOUR TO SIXTY-FOUR.

A visitor to a school examination in Athens or Rome on a day in the year A. D. 1 might have heard the question asked by the teacher, "How many elements are there in nature?" and the scholars' answer, as found in the books, would have been, "Four—earth, air, fire, and water." That answer was as far as science had reached at that time, but diligent research, prosecuted in the intervening ages, has given to the scholar of to-day a different answer. A visitor to a school in London or Paris or Philadelphia would hear the same question replied to by a modern scholar with "sixty-four!" One of the most interesting discoveries made in modern times by delvers into the mysteries of nature is that of "Compound Oxygen." Drs. Starkey & Palen, of Philadelphia, the physicians who have been for years treating their patients with this remedy, are glad to satisfy the curious in regard to it, and will mail free to any applicant a copy of their brochure of nearly 200 pages, entitled "Compound Oxygen, its Mode of Action and Results."

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Rev. Philip Kuhl, a prominent pioneer and German Methodist, died last week at Burlington, Iowa.

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